CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXIX. "LIBERTY, HOLINESS, LOVE." NO. 22.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JUNE 1, 1850. WHOLE NO. 1503.

CHRISTIAN REGISTER.

PUBLISHED BY

DAVID REED.

AT NO. 22 SCHOOL STREET.

J. H. MORISON, E. PEABODY, A. P. PEABODY, F. D. HUNTINGTON. } EDITORS.

☞ All communications, as well as letters of business should be addressed TO THE PUBLISHER.

SELF-DENIAL.

There are many persons, who feel much, strongly, and frequently, on subjects connected with religion, who yet are manifestly uninfluenced by religious principles. They linger year after year on the confines of the celestial kingdom, without crossing its borders. Every one else wonders, and it is a mystery to themselves, why they are not decided Christians. The reason is, we believe, often couched in this simple truth: *Self-denial lies at the entrance of the religious life.* A rather poor and very illiterate Christian pressed unasked his slender contribution on William Ladd, the late President of the Peace Society, saying, "I want to purchase a little stock in this concern; for if I do not, I shall forget what you have said; but, if I do, I shall think of the cause, feel an interest in it, and pray for it." "A little stock in this concern," a slight investment at their own cost, is just what many persons need to make them Christians. These persons have at certain times strong movements of conscience,—pungent convictions of religious duty. But, while these feelings are gathering power, there occurs an occasion, (perhaps a seemingly trivial one,) on which religion would demand a departure from their accustomed modes of speech or action,—some unwonted profession, some mode of activity, or some abstinence from what they have been wont to say or do. In fine, an act of self-denial is required. And they will not gird themselves for it. So long as religion is a mere feeling, they are glad to indulge it; but they will not say or do, or refrain from saying or doing, as it prompts. The conviction thus suppressed, subsides. The voice of the divine spirit, disobeyed, dies away. A period of indifference ensues, till the feeling is roused again, to be in like manner quenched. But were the mental exercises of such a season followed by corresponding speech and action, with the consciousness of effort and sacrifice, religious principles would engrave themselves indelibly on the soul.

This idea we may illustrate by an incident of gospel history. In our view, the most important and pregnant fact in the biography of the chief of the apostles, is that they gave up their fishing-boats at the Saviour's call. They had then very dim notions of his doctrines and of the compass of Christian duty. But, while their hearts were touched by his preaching, a demand involving self-denial was made, and by obeying it they rendered their "calling and election sure." They took an unusual and a decided step in pursuance of what they believed to be their duty. They thus assumed a new position, with regard to both worlds,—with regard to interest and ease on the one hand, and God and conscience on the other. That new position may be assumed at any moment by those, who are almost persuaded to be Christians. Let them resolutely obey the voice of conscience and the will of God, the next time that obedience will cost them an effort. Let them remember those words, uttered for all time, "If any man will come after me, let him deny himself, and take up his cross and follow me."

MICHAEL WIGGLESWORTH.

We give below a literal transcript, (preserving the peculiarities of orthography,) of certain tender epistles indited by Rev. Michael Wigglesworth to the widow of an eminent physician, who became the wife of his old age. They were written, when he had about completed his third score of years. To most of our readers, he is known solely as the author of that fearful poem, the "Day of Doom," and the only relenting of his rigid nature, of which they have been apprised, is his assigning to infants, because they have sinned only in Adam, "the easiest room in hell." These letters show him to have been "a man of like passions" with others, and, (except the mysterious hint about putting superfluous children out of the way,) exhibit him in an aspect by no means unamiable. He was, it is believed, notwithstanding his repulsive creed, "a man of the beatitudes," a physician to the bodies no less than to the soul of his parishioners, genial and devotedly kind in the relations and duties of his social and professional life, and distinguished, even in those days of abounding sanctity, for the singleness and purity of heart that characterised his whole walk and conversation. His poetical master-work, which has passed through seven American and one or more English editions, was written as a *diversion* for weary hours during a period of bodily infirmity, when he was disabled for the discharge of public duty.

LETTER I.

These for his esteemed friend Mrs. Avery, widdow at her house, Dedham.

MRS. AVERY—

I heartily salute you in the Lord, giving you many thanks for yo'r courtesies when I was at yo'r house last October; since which time I have had many thoughts of you, and desires to speak with you: But not judging it seasonable, I have been still thus long. And now I make bold to visit you with a line or two, desiring to know how it fareth with yourself & children this sickly time, 2ly whither you still continue in yu'r widdowhood & ar at Liberty or free from any Engagement, that a Man may visit you without offence, 3ly And if you be free, whither a visit from me in order unto some further acquaintance would be welcome to you. To which queries if you please to return me a brief Answer by this bearer, I shall take it for a kindness, & shall the better understand what God calls me to do, being ready to wait upon you by a visit by ye first opportunity, if you encourage me so to doo. Not else at present, but with my hearty Prayers for yourself & yours I rest,

yo'r loving Friend
Mich'l Wigglesworth.

Maldon, Feb'r 11, 1690

If you cannot conveniently return an answer in writing so speedily, you may trust the Messenger to bring it by word of mouth, who is grave & faithful, and knows upon what errant he is sent.

Since the former lines were writ I recieved the ill news of yo'r mothers Death, which if it be True I am really touched therewith for yo'r sake, who have already met with so many sad Bereavments, and now have this sad loss added to all the rest. I pray God you may have wisdom & Grace to bear it patiently & not to sink under it or to be discouraged by it. For it is ye Lord that hath done it, & he doeth all things well & for our Profit, & can bring the greatest good out of the greatest evils, and is wont to give us more of himself when he leaves us less of the Creature, when father & mother both forsake you then the Lord will take you up and take care of you & yours, you have already found him to be a gracious & faithful God, and he is still ye same. He hath already been with you in six troubles, & he will be with you in a seventh. Many are the troubles of ye Righteous, but ye Lord delivereth out of them all. In all their afflictions he is afflicted, & the Angel of his presence saveth them. Wherefore cheer up yo'r Heart & imitate David, that when his wives and all was gone yet incouraged himselt in the Lord his God. And who knoweth but that when ye storm is at ye height a calm may be near—yet God many Times by afflictions prepareth us for Grace. Blessed is the man whom thou correctest, & teachest him out of thy Law, that thou mayest give him rest from days of adversity. Psalms 94. 13—the Lord make this & and such like considerations to be a comfort & a support unto you.

farewell.

LETTER II.

MRS. AVERY & MY VERY KIND FRIEND.

I heartily salute you in ye Lord with many thanks for yo'r kind entertainment when I was with you March 2d. I have made bold once more to visit you by a few lines in ye inclosed paper, not to prevent a personal visit, but rather to make way for it, which I fully intend the beginning of ye next week if weather and health Prevent not, craving the favor that you will not be from home at that Time, yet if yo'r occasions cannot comply with that Time, I shall endeavour to wait upon you at any other time that may suit you better. Not further to trouble you at this Time, but only to present ye inclosed to yo'r serious thoughts, I commend both it & you to ye Lord & wait for an Answer from Heaven in due season, meanwhile I am, & shall remain,

Yo'r True friend
& wel—wisher,
Michael Wigglesworth.

Maldon March 23, 1691.

I make bold to spread before you these following considerations which Possibly may help to clear up yo'r way before yo'r return an answer unto ye Motion w'ch I have made to you, I hope you will take them in good Part, and Ponder them seriously.

1st. I have a great perswasion that ye motion is of God, for diverse Reasons.

As first that I should get a little acquainted with you by a short & transient visit having been altogether a stranger to you before, and that so little acquaintance should leave such impressions behind it, as neither length of Time, distance of Place, nor any other objects could wear off, but that my thoughts & heart have been toward you ever since.

2ly. That upon serious, earnest, & frequent seeking of God for guidance & Direction in so weighty a matter, my thoughts have still been determined unto & fixed upon yo'rself as the most suitable Person for me.

3ly. In that I have not been led hereunto by fancy (as too many are in like cases) but by sound Reason & judgment, Principally Loving and desiring you for those gifts & graces God hath bestowed upon you, and Propounding ye Glory of God, the adorning and furtherance of ye Gospel. The spiritual as well as outward good of myself and family, together w'th ye good of yo'rself & children, as my Ends inducing me hereunto.

4ly. Be Pleased to Consider, that although you may Peradventure have offers made you by Persons more Eligible, yet you can hardly meet with one that can love better, or whose love is built upon a surer foundation, or that may be capable of doing more for you in some respects than myself. But let this be spoken with all humility, & without ostentation. I can never think meanly enough of myself.

3ly. Whither there be not a great suitableness in it for one that hath been a Physician's wife to match with a Physician. By this means you may in some things & at some Times afford more help than another, & in like manner receive help, get an increase of skill, and become capable of doing more that way hereafter if need should be.

4ly. Whither God doth not now invite you to ye doing of some more Eminent Service for him, than you are capable of doing in yo'r Present Private capacity! and whither those many Emptyings from vessel to vessel & great afflictions that have befaln you might not be sent with a design to fit you for further service, & to losen you from the ye Place & way you have been in!

5ly. Whither ye enjoyment of Christ in all his ordinances (which at present cannot be had where you are) be not a thing of that weight that may render this motion at this time somewhat more considerable!

6ly. Consider, if you should continue where you are whither ye looking after & managing of yo'r outward Business & affairs may not be too hard for you, and hazzard your health again!

7ly. If God should exercise you with sickness again whither it were not more comfortable and safe to have a new and dear friend to take care of you and yours at such a Time, especially now when yo'r dear mother is gone to Heaven.

8ly. This following summer is Likely to be full of Trouble (unless God prevent beyond the expectation of man) by reason of our Indian and French Enemyes: now whither it may not be more comfortable and safe to get nearer the heart of the Country, than to continue where you are & to live as you do!

9ly. The consideration of ye many afflictions, losses & Bereavements which have befallen you, as it hath affected my heart with deep sympathy, so it hath been no small inducement to me to make this Motion, hopeing that if God should give it acceptance with you I might be a friend & a Comforter to you instead of yo'r many lost Relations; and I hope upon trial you would find it so.

10ly. As my Late wife was a means under God of my recovering a better state of Health; so who knows but God may make you instrumental to Preserve & Prolong my health & life to do him service.

Obj. As to that main objection in respect of my Age, I can say nothing to that, But my Times are in the hands of God, who as he hath restored my health beyond expectation, can also if he Please Prolong it while he hath any service for me to do for his Name. And in ye mean time, if God shall Please and yourself be willing to Put me into that Capacity, I hope I shall do you as much Good in a little time as it is Possible for me to do, & use some endeavours also to Provide for yo'r future, as well as Present, welfare, as God's Bounty shall enable me; for true love cannot be idle.

Ob. And for ye other objection from ye number of my children & difficulty of guiding such a family. 1st. the Number may be lessened if there be need of it.

2ly. I shall gladly improve my Authority to strengthen yours (if God shall so Perswade your heart) to do what lieth in me to make the burden as light & comfortable as may be. And I am perswaded there would be a great suitableness in our tempers, spirits, Principles, & consequently a sweet and harmonious agreement in those matters (& in all other matters) betwixt us, and indeed this Perswasion is a Principle thing w'ch hath induced me to make this motion to yo'rself & to no other.

Finally that I be not over tedious, I have great hope, that if God shall Perswade you to close w'th this Motion, the Consequents will be for ye furthurance of ye Gospel, for ye Comfort of us both, & of both our family's & that ye Lord will make us mutual helpers & Blessings to each other, & that we shall enjoy much of God together in such a Relation, without which no relation can be truly sweet."

The arguments of the Christian Poet proved unanswerable. Mrs. Avery became Mrs. Wigglesworth.

In the course of the wooing (at what period there is no record,) a silver locket in the form of a heart was presented to the lady by her lover. This locket, not larger than a fourpence, is curiously wrought. On the front is a heart with wings on each side. It rests against an anchor; as if it had flown to her, and there found its resting place. On the back, the words "thine forever" are marked. After the death of Mrs. Wigglesworth it became the property of one of her daughters by her first marriage, Dorothy Avery; and descended to the great grandson of the original owner, Rev. Thomas Cary, pastor of the first religious society in Newburyport. Mr. Cary's colleague, Rev. Dr. Andrews, married a descendant of Michael Wigglesworth, a granddaughter of the first Professor of Divinity in Harvard College, who was the only child born to Mr. Wigglesworth after his marriage with Mrs. Avery. Soon after the death of Mr. Cary's only daughter, the family of his colleague were passing a day at his house. After dinner Mr. Cary told the story of the locket, and produced it. A lilac ribbon had suspended it from the neck of a former owner. Mr. Cary placed it on that of his colleague's daughter, saying, that it had remained in his family long enough, and now ought to go to another branch. There seemed indeed a propriety in its belonging to a descendant of both parties. The mother of the child to whom it was given, had, after her father's death, received among other things a small silver box, the cover made of an English shilling, and on the bottom the letters S. W. were marked,—the initials of Mrs. Avery's name after her second marriage. For what purpose the silver box was made had never been discovered or conjectured. A finger ring, unless smaller than the usual size, could not lie in it; but the little silver heart fitted in exactly. It was agreed by all who saw them that the box must have been made to keep the locket from harm; but that the latter having been worn round the neck, for a length of time, the box was forgotten; and on the death of Mrs. Wigglesworth, and the division of her effects among her children,—her son had taken the box, and one of her daughters the locket, and so they had descended in different branches of the family; and after being separated three generations were re-united in the fourth.

[The following communication is from an operative in Lowell, and shows habits of careful thought and research.]

[For the Register.]

THE SECOND COMING OF CHRIST.

"And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. xxiv. 31.

These words are a part of the discourse of Jesus Christ to his disciples, in answer to their question, "When shall these things be? (the destruction of the Temple,) and what shall be the sign of thy coming, and of the end of the world?"

I have never read a discourse where the speaker seemed to be so careful to guard against being misunderstood. The Saviour foresaw that there would be false teachers who would deceive even the elect if possible, and therefore they were to pay strict attention to his words, so as not to be misled. It is evident that there are some things in this discourse which the disciples did not understand at the time; but after being endowed with the Holy Ghost, it appears they did understand it,—according to the promise of the Saviour, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." In all the Epistles of the New Testament, where the writers speak of the coming of Christ, the resurrection and the judgment, they seem to have this discourse particularly in view, and all their views and feelings seem to correspond with it. And they all agree in this, that the time was near,—that it was to be as their Lord told them in that generation, and while some of them would remain in life.

Now if we would understand these things, all we have to do is to lay aside the opinions of uninspired men, carefully to compare Scripture with Scripture; try to enter into the views and feelings of the inspired writers, and I am not without strong hopes that we shall soon arrive at truth, consistent, comforting and glorious truth upon this important and interesting subject.

A summary of my views upon the subject of the second coming, of the resurrection and of the judgment, I first give, and then try to give the Scripture proof. I understand the Bible to teach that at the coming of Christ with his angels in the clouds of heaven, before the then present generation should pass away, all that concerned the Jews and all Gentile converts was to be fulfilled. According to the words of Christ, "For these be the days of vengeance, that all things that are written may be fulfilled."

It is important that we consider and understand the words at the head of this article, "they shall gather together the elect." I know that this discourse of Christ is considered by many to refer exclusively to the destruction of Jerusalem, and the judgments that fell on the Jews in that calamity. But I do not so understand it. All that is written in this 24th chapter of Matthew, until we come to the 29th verse, I have no doubt is to be understood as describing the woes that were to come on the Jews. But when we arrive at the 29th verse, that topic is dropped, and the Saviour then goes on to inform the disciples concerning the other point in their question, viz., his coming in the clouds of heaven. And I do not think the destruction of Jerusalem is again alluded to in this discourse, which ends with the 25th chapter

I will now notice some passages that speak of the *gathering together*, which I believe refer to the same time and event as the one in question.

Genesis xlix. 10. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be." Here, I believe the patriarch Jacob had a view of the coming of the divine Shiloh, and the gathering together of the people into the heavenly Canaan.

Psalm cvii. 1–3. "O give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy and gathered them out of the lands, from the East, and from the West, from the North, and from the South." The *enemy* in this passage, I understand to be *death*, which the Apostle calls the last enemy, and was to be destroyed when Christ should come to raise the dead.

And the redemption, or being redeemed, is the same as in Hosea xiii. 14. "I will ransom them from the power of the grave; I will redeem them from death." And this is the sense in which the following words of the Saviour in this discourse to his disciples are to be understood. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Isaiah liv. 7. "For a small moment have I forsaken thee; but with great mercies will I gather thee."

These passages in the Old Testament, and what I have stated to be my views as to their meaning, will show what I understand to be the meaning of the gathering of the elect. And that it is entirely distinct from anything concerning the destruction of Jerusalem, though it was to be at the same time, or near the time, that is to say, "immediately after the tribulation of those days."

After carefully comparing these and other passages in the Old Testament, with what the Saviour said at different times about his coming to welcome his followers into the heavenly mansions, we will turn to some passages in the Epistles. 1st Corinthians xv. 51. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, and the dead shall be raised incorruptible, and we shall be changed."

Now is not the *trump* in this passage, the same as trumpet in Matthew xxiv. 31!

And is not the word *changed*, the same as taken, in Matthew xxiv. 41!

And so I might go all over the Bible to compare, but the reader can do it as well without my presenting any more for his consideration.

To give my views in full, would require a vast deal of time and room. Nor can I anticipate all the objections to my views and consider them, in an article of suitable length for the Register.

The subject is now being agitated, and I hope to see it followed up till it is better understood than I think it has been since the apostolic age.

Lowell, April 1850. E. C.

KINDNESS AMONG FRIENDS.

[An extract from Mr. Giles's Discourses on Life. In press, by Ticknor, Reed, & Fields.]

Take another error—as to feeling—and this is an error peculiar to no part of life. If we are conscious of no malice, we often fancy that we can inflict no hurt. Our feelings are, upon the whole, charitable, humane, pitiful. We would not for all the gold of earth say a word that is false or evil of a fellow-creature, and much less be guilty towards him in any deliberate action. We are confident and without presumption, that, in the mass of our intentions, we have a benignant spirit; so far from causing a brother ill, we would do and bear much to cause him good, even though our enemy, if his need required, he should drink of our cup, and eat of our bread, and have shelter in our home. In friendship we would be disinterested, in affection devoted, in neighborly relations benevolent and blameless. Why then should we curb these feelings, which are prompted so well by their native instincts! What need have they of government or of correction! Frequently, they need restraint and watchfulness because they are thus generally kind, because they are on that account so little suspected. For, notwithstanding all this amiability, there may be towards those who are near us and about us, no small quantity of peevishness, and general ill-humor. Those called good-natured people do, often, unknowingly, wittingly also, leave deep wounds—all the deeper, if they possess our affection or esteem. It is no excuse to say, that their irritation is quickly over—but so may not be the pain. A trigger may be pulled in a second, but the soul returns back never. Even dearest friends will sometimes irritate each other in a sort of levity. They make, on occasions, a play of torment; but, often the result is tragic and fatal. Why should friends ever speak lightly of tormenting one another. Not for any purpose can this be safely done. "It cannot and it will not come to good."

We have too many real trials to meet without amateur ones. We have too many wounds from those who care not for our pain—from those, indeed, who design our pain, to need any to be given us in sport, or at the hands of those, who, if they knew it, would be greatly grieved by the pain which they had caused. Amidst, as we are, too palpable ills, and vexations, and perplexities—amidst the wear and tear of years, the death of hopes, the shadows of present and coming troubles—amidst the pullings and tuggings of action and of labor, we can none of us afford to bear supererogatory infliction. It is a tax not set down in the tariff of affection. It is an overcharge in the commerce of friendship. It is an extra item added to the demand made upon forbearance, after the account has been discharged and our means are exhausted. It is an expense not foreseen upon our journey, and for which we have made no provision. In any way considered, it is as troublesome as it is unnecessary, and it ought not to have existence.

A DAUGHTER'S REGRETS.

When I see mothers toiling for their children, and yet perhaps their toils are repaid by unkind looks or unbecoming words, it makes my heart sink within me; for I remember the hours of my childhood when I had a mother who watched over me with unremitting diligence: but now she sleeps in yonder graveyard. Oh, could I recall even for a moment the spirit that has fled, that I might obtain forgiveness for childish ingratitude, my joy would be great. Yes, her kind and gentle reproof even now falls heavily on my ears, and it seems as though she is yet present with me, speaking in gentle tones, and I think to beg pardon for past offences.

But she is gone—yes, to the realms of bliss; and although nearly ten years have passed since her spirit took its flight, yet the scenes of those days are as fresh in my mind as though they were but yesterday's—her parting words, when at eleven years of age, I with my two younger sisters, left home, not in the least expecting that we should never hear that voice again. But so it was—when we returned she was a corpse! Oh, the anguish which then pierced my very soul! Every unkind word which had ever escaped my lips in the wild hilarity of youth, or rather of childhood, or in the passion of a moment; every unbecoming act towards her I so much loved, rushed to my memory like so many arrows from the quiver of the Almighty. But it was now too late: the grim messenger had taken her away; her tongue was silent, yes, for ever silent; her eyes were closed, and I must weep unseen, and unheard.

And now in hope that it may cheer a drooping spirit, I will say a few words to despairing mothers. Cease not to labor with untiring interest for the spiritual welfare of your children; for in due time you shall reap the reward of your labors. Yes—although you may not live to see your children improve by your instruction, yet their minds treasure up much which to you they may appear to pass by unheeded, but which, nevertheless, will serve as monitors and guides to the pathway of duty. I have enjoyed Sabbath-school privileges; have listened to sermon after sermon, and have read books of different kinds: but among all the blessings both temporal and spiritual that I ever enjoyed, a mother's admonitions, a mother's prayers, a mother's tears, and a mother's advice, are kept longest in remembrance.

I cannot close without saying a few words to those children who have a mother to watch over them and guide them in the way they should go. Be obedient to her while you have an opportunity; for, by so doing, you may save yourself many hours of sorrow and regret. You will not always enjoy the society of that friend. No, the time may come when, like myself, you will earnestly desire to hear the mild accents of that voice speaking forgiveness; but, alas! it is silent in death. [Mother's Journal.

"ON EARTH BE PEACE."

BY REV. J. PIERPONT.

"ON EARTH BE PEACE"—Oh God, that word
To our ears came not, as it came
When by Judah's shepherds heard,—
From opening skies and lips of flame.

Yet 't is thy Word, when mortal tongue
Makes it the burden of a hymn,
Not less than when, of old, it rung
From golden harp of cherubim.

What though heaven's gates no more expand,
And heavenly hosts their hymning cease!
On earth thy humbler servants stand
In humbler temples, "PREACHING PEACE."

PEACE to the passions, when they show
Re-istance to thy wise control;
PEACE to a l fears, but those which go
In arms against a sinful soul.

PEACE may the servant preach, who now
Comes as a herald of thy grace,
To lead thy people when they bow
In worship, in his holy place.

Beneath his care and labors, Lord,
O, grant thy vineyard large increase,
And may a crown, as his reward,
Be given him by the "PRINCE OF PEACE."

LINES

Written on hearing the first thunders of Spring, during the night of March 12, 1850.

A thousand welcomes to thy deep-toned voice,
Thou solemn music of the upper world!
Gladly I wake from sleep at midnight hour,
To hear thy strains as earthward they are hurl'd
With mighty power.

In thy stern voice that shakes the startled ground,
And fills the timid maiden's heart with fear,
I hear a strain of high prophetic sound,
That whispers softly of the vernal year
With beauty crowned.

Old Winter trembles in his ice-bound cave,
And, as he grasps his sceptre, while it melts
Beneath his bony hand, now views afar,
The bursting of his frosty bands and belts
On every shore.

[N. Y. Eve. Post.

DANGER OF FREE THOUGHT.

BY O. DEWEY.

What, then, is the reply to this view of the case? This we must distinctly consider. It is, to say all in one word, that the free principle is unsafe. It is powerful, they admit, but it is dangerous. It will advance a people rapidly, but it will only carry them to swifter destruction.

It is a great deal that this objection demands of us; to give up our right to think, to examine the great subjects that concern our welfare; to give up our Christian rights; to surrender our political immunities which we have wrested from ages of oppression; to put our interests out of our own keeping, and to consign them back to the care of monarchs and pontiffs; to sacrifice principle to expediency, and progress to security. Certainly a very clear case must be made out to justify this demand. If it can be shown that our modern freedom is undoubtedly and inevitably tending to infidelity, irreligion, immorality, anarchy, and ruin, then indeed must we invoke help from Romanism and legitimacy. But indeed it must be a very stringent necessity that brings us to this posture. We hope there is enough heroism left in the world, not to be frightened at shadows of danger; nor at substantial perils if they can be fairly met, and if they are endowed with no superhuman power. It is said, indeed, that there is a total depravity in the world, that is fighting against its welfare like a demon. And there are those who, behind this theological barrier, intrench the cause of legitimate and spiritual power.

But, admitting all that can be seriously maintained concerning human depravity,—admitting that the world is bad enough, that the human passions naturally spurn control, and that there is danger from this cause,—yet we ask, What special evidence of this danger is there under Protestant and liberal institutions; Where at this moment prevail the greatest insecurity and anarchy? Is it in Protestant England and America, or in Catholic Spain and Italy and Austria? Where is the greatest danger of outbreak and violence? Is it in Catholic France, or in Protestant England! What communities in modern times have been guilty of the most enormous and shocking excesses! Have they been Protestant communities! Witness the French Revolution. Witness the disorders of Spain and Portugal, and of our own South America. Witness everywhere and always the results of ignorance and oppression, compared with those of knowledge and freedom. Where, also, is to be found the greatest prevalence of infidelity, irreligion, licentiousness! Will any one dare to say that it is in Protestant countries! Whence have proceeded all the great moral reforms of the day! Who have been the first laborers in the cause of peace, prison-discipline, temperance,—in tract societies, Sunday schools, city missions, and popular education! Who have first espoused the great cause of humanity and justice in the person of the degraded slave! Have not all these enterprises sprung up in the bosom of free Protestant communities! And while all these facts are before us, are we to be told that religious and political freedom is such a dangerous thing, that it ought to be driven out of the world! And are we to be sent back for security to the crushing arm of Hildebrand or of Leo the Tenth, to the power that caused the revocation of the Edict of Nantes and the massacre of St. Bartholomew, to the protection of feudal tyranny, or to the generous care of the Bourbons and the Stuarts!

Still, it is said, in the popular tendencies there is danger. One is tempted to reply, in the vein of Hotspur, and say, "Why, that's certain; 'tis dangerous to take a cold, to sleep, to drink." Doubtless there is danger everwhere. Can Papal or monarchical ascendency exclude it? If we were precisely to define the point where the greatest danger lies, we should say, *it is where the institutions of a people or of an age come into conflict with its spirit.* This is an argument for a gradual change of institutions to accommodate them to the rising intelligence and power of the people. This is the argument that has presided, for many years, over English legislation. And whatever scorn may be flung upon the principle of expediency, this is a sound and wise expediency.

We do not deny, but seriously feel that there is danger in the popular tendencies,—danger in freedom, whether spiritual or political. But we cannot give way to alarm or despair. We cannot take the part of those who, at every rise and sweep of the popular wave, fold their arms in disdain, and almost venture to lift an accusing eye to heaven; who say that, if such a measure can be carried or such a man can be elected, they "won't believe in their Bible." Nor can we turn back to the Dark Ages, either with clergy of the English Church, or converts to the Catholic Church, and seek the element of safety in the past. We believe that safety is rather to be found, not in fear or in flight, but in bravely and cheerfully meeting the demand of the time, in a candid construction of that demand, and in a faithful and lofty reasoning with it. This high argument the time requires and must have; and it is a higher appeal, we must think, than has yet found its way into newspapers or political tracts, or any political canvass. But, at any rate, these seem to us to be the only wise and safe watch-words of the age:—*More liberality and less coercion in government; more reasoning, and not less reasoning, in religion.* And therefore do we cast ourselves, in good faith and hope, upon the free Protestant tendencies of the present day.

We know that from the Old World they point to our own country, and affect to say that the experiment of a free government and of a free religion has failed here. We must think that, with many, "the wish is father to that thought." At any rate we are certain that they will find it necessary to look into this solved problem again. A strange sort of failure it is to our eyes, who look upon the scene around us. In truth, it is a spectacle whose significance is as yet but partially apprehended. Scarcely do we ourselves know the wonderful condition in which we are living. Twenty millions of people, "without law and without religion," their traducers say,—i. e. without standing army or ruling hierarchy,—almost unconscious of any coercion or control, registering its sublime volition at the polls the other day, as it had been any quiet day of the year, and thus walking through the round of almost a century in a peaceable order, in a growing prosperity, and in a moral self-restraint that may safely challence all the nations of the world to the comparison! And this is what they call "failure"!

We have given some attention to the political aspects of the great question before us, because they are naturally, and by the actual discussions of the day, deeply involved in it. Let us now make an observation or two in closing, upon its simply religious bearings.

We have said that the claims of the Catholic Church are in conflict with the liberty of the world. To its infallibility, if we submit to it, we must resign freedom of action. But this freedom, it is very manifest, is the special, characteristic, overwhelming demand of the age. In such an age, can that Church regain its ancient supremacy! This apparently is its present endeavor and hope: but it seems to us that the question about its success is very much like asking if feudalism and absolute power and the age of darkness can come back again. It is in vain to talk about a modified Romanism. That Church must have absolute supremacy over the universal conscience and will, or it is no longer the Roman Church. Is the present age likely to submit to such a power! Will it welcome back Jesuitism, the Inquisition, and pontifical supremacy! We are certain that it will not; and that all the signs that wear that appearance to a superficial observation, are but the temporary and partial reactions and fears, that naturally wait upon the progress and development of principles so new to the world, as those of rational and Christian freedom.

Now, that some philosophical mystics and enthusiastic artists and frightened latitudinarians, and young women educated at the *Sacre Cœur*, should have gone over to that Church, is not surprising; but that any deep-thinking man, of sound practical sense, and in view of the simple merits of the case, should have given in his adhesion to it, is a problem that we cannot solve; and we do not know that we are called upon to solve it.

We say, in view of the simple merits of the case: there are several grounds, which we very well understand, on which a man may be drawn to the Catholic Church; but not one of them is the abstract argument for it. We doubt whether one convert to it can be found, who has given up his Protestant faith from feeling any speculative difficulties about it, such as have led, and in fact obliged, many thinking men to give up the doctrines of the Trinity, of Elections, &c. Other influences have been clearly at work in this matter. The Oxford converts, it is well known, for some time previous to their retrograde movement, found themselves in a stream of liberal, if not rationalistic speculation, that threatened at length, in their own apprehension, to sweep them away from Christianity altogether. They naturally said, if we, studious and retired men, cannot meet this peril, surely the mass of the people cannot. They reconsidered the grounds of their faith, naturally and especially seeking for the element of safety; and they found it, as they conceived, in the old and infallible Church. They became conservative and ultra-conservative in religion, just as men—a well-known case—become conservative, and go to the extreme on that side, in politics. The *esthetic* influence, again, is powerful with some. We understand it very well, for we have felt it. The ever-open churches, the sacred altars and venerable shrines of the old worship, the symbolic and solemn ceremonial, are naturally attractive to such. We could tell our readers of those who have passed months in the city of Rome, and who spent a part of every day in sincere pilgrimages to the churches; who went, not, as most Protestants do, to criticize, but to meditate; who visited them in early morning and evening twilight, and in the bright noonday, which scarce penetrated their "dim, religious light" and solemn stillness; who constantly found solitary worshippers there, kneeling on the worn altar-steps,—often in tears,—and took part in the hallowed emotions of the place and the hour; and who said in their hearts, "Would that we could find such things at home! Would that Protestantism had not cast them all away! We *would* be Catholic if we *could*." In short, there are minds, which have imaginative affinities for the Catholic Church, for its venerable antiquity, for its parental control and care, for its unity and stability and repose. And now that the old Protestant horror against it is passing away, such minds are left free to follow their natural tendencies. They go to that Church just as some go to the Methodist, others to the Episcopal communion. Such, we think, are the influences that account for some conversions among us to Romanism,—much noticed on account of their singularity,—for we are inclined to believe that conversions the other way are quite as numerous. They are indeed sufficiently remarkable; but they would be far more so, if it were not the fact, that in many cases they are the offspring of sentiment and imagination, or of conservative alarm, and that clear apprehension and sober reasoning have very little to do with them. We have sometimes said to a person just upon the verge of such a conversion,—"Do you know what it is that you are about to embrace? Do you know, for instance, what the *mass* is?" Well, what is it?—was the reply. "It is that what you know to be bread and wine becomes, on the utterance of certain words by the priest, blood and flesh,—the very body and blood of the living Christ." O, we can never believe *that!* "Then you cannot be a Catholic. Your feelings, your imagination, may be touched by this religion. We very well understand all that; we may have wished, as you do, that we could embrace it; but before the incredible miracle of the mass we have stopped, and could go no farther. And, furthermore, do you know what the doctrine of infallibility is,—to wit, that there is in this Church a perpetual and miraculous power of judging, such that it is liable to no chance of error,—not infallible intuition, which dwells in all minds, but infallible judgment, about dogmas, about books, about much-debated and perplexed cases of political or moral conduct! Did you ever read the history of the Popes? *Infallibility* in this body! Was there ever a lineage of kings, in which could be found more pride, passion, ambition, nepotism, luxury, and licentiousness than can be found in the history of the Popes! Were there ever assemblies of men that had upon them clearer marks of human passion and policy, than the Œcumenical Councils! Read the history and decisions of those councils, and see if you can accept them as infallible oracles! And once more, have you fully considered what submissions you are to make of your reason and conscience to that Church!—that you are to yield yourself up bound hand and foot, to whatsoever it may please that Church authority to ordain,—dogmas, penances, canonization of saints, celibacy of the clergy, Inquisition, *auto da fe*,—to every edict and ordinance of that power, without qualification and without question!"

And now, to pass from the difficulties in the individual, to the state of the general mind, we ask, Is it possible that such claims as those of the Papacy should prevail in an age like this! Is it possible that the Papal power should regain its dominion over these our Protestant countries! Every school-house is a barrier against it. Every printing-press is a battlement. Every steam-car is a battering-ram, to break it in pieces. Light, and light in a state of free diffusion,—we will believe that the day of the world is to go down for ever, before we can believe that this shadow of spiritual darkness is again to come over us.

There are those among us who fear the success of Roman propagandism in this country. We cannot conjure up in our minds one sympathy with that fear. We believe that Romanism has more to fear from this country, than this country has to fear from Romanism. Romanism wholly in the ranks of the democracy! Romanism contending for the largest liberty!—it is self-destruction. We do not forget that still the priest has extraordinary power; but it is not here what it is found in Italy, and never can be. It will melt from his grasp here, in the solvent power of universal opinion. [Christian Examiner.

EDUCATION OF IDIOTS.

About two years ago an appropriation of twenty-five hundred dollars annually for three years, was made by our State legislature for the purpose of teaching ten idiotic children. This was regarded merely as an experiment to ascertain what can be accomplished for this unfortunate class. The experiment has now been tried one year, and we have before us Dr. Howe's very interesting and encouraging report on the subject. Idiots almost of the lowest order can be taught and their condition materially improved. The report has many valuable suggestions. We give a few extracts as indications of what may be accomplished. The State has been particularly fortunate in the choice of Mr. Richards as a teacher.

WHAT CAN BE DONE FOR IDIOTS?

Dr. Howe says:—"It will, doubtless, be one of the indirect benefits of a school for idiots, that it will spread greater knowledge upon the subject of idiocy in the community, and thus will save many children, who really have mental capacity, from being condemned as incapable of improvement. It will probably do even more than this, for there is no doubt that children of feeble intellect are sometimes made worse, perhaps rendered imbecile, by unwise and harsh treatment. It sometimes happens, that the child of an irritable parent cannot, or does not readily understand and obey a command, upon which the parent becomes vexed, and scolds; and, thinking the child's dullness to be wilful obstinacy, he becomes excited and angry, and beats it, in some cases very severely. These outbreaks of the parent, if very frequent, do not leave time for the child to recover his natural tone of mind; his habitual state becomes that of fear; and not having cunning enough to find refuge in deceit, he submits, in despair, to a course of treatment, which, litle by little, breaks down his spirit, completely cows him, and makes him a simpleton, or worse. The parent, perhaps, does not suspect, all this while, that he is, himself, cruelly wrong; he does not think at all about it; but vents his anger upon the child, as often as its stupidity, which he calls obstinacy, is manifested.

A case which illustrates the effect of this kind of treatment may be mentioned here, though a little out of place. My attention being called, a short time ago, to a boy, said to be idiotic and unmanageable, I went to his father's house to see him. It was a dilapidated and dirty room, dimly lighted, and intensely heated by a cooking-stove. There were several children, all of them dirty, but all decently clad, except one, a boy of thirteen, who was literally covered with rags. On opening the door, this boy ran skulking away, and hid himself behind the cooking-stove. He soon peered out, with a look of great terror, as if in fear for his life, or a severe whipping. By degrees, and with great care, I got near him, though he trembled greatly, and would, occasionally, dart away from one corner of the room to another. When not running, he moved about with the stealthy tread of a cat, putting down his foot as carefully as if treading on ice, which he feared would break under him, and keeping his eyes fixed upon me. After long attempts to quiet him, and assure him, he was induced to take from my hand an apple, which he ran away with, and began to devour most voraciously. It was very unusual for him to show even so much confidence in a stranger. He commonly ran from any one who came in; and, if approached, he would scream aloud, and be convulsed with terror. It was considered remarkable, that he, at last, very timidly gave me the tip of his finger to shake hands at my departure. The following description of him is by a very intelligent and humane gentleman, who first drew my attention to him:—

DR. S. G. HOWE:

DEAR S

mand, upon which, with his knees fairly knocking, and his body trembling all over, he screamed convulsively—'will-good boy'—'will-good boy!' This was enough to show, that whatever might have been the first cause of his strange condition, the daily treatment he was receiving, was gradually crushing his feeble intellect, and would tend to drive him into hopeless idiocy, or insanity. And yet, his father was a sober, well-meaning man, and not a cruel parent. He simply did not know how to govern his own feelings, and to *train* those of his unfortunate child. The boy was therefore taken into our school at once. He has been there but a few weeks, and the change in him is already most remarkable. He is still a little shy, but he has lost all appearance of terror; he not only comes readily when called, but often goes up to those belonging to the house, and puts his arms affectionately about them, and returns their caresses. He takes his place in the class, and strives to imitate all the motions of the scholars, and obey the signs of the teacher. He can select the letters of the alphabet, and undertands a few words. He is obedient and docile, and tries hard to learn with the others. He is affectionate, and much gratified by any mark of praise or approval. He begins to talk, and is rapidly improving in every respect.

The following letter, from Mr. Downer, will show how much, in the opinion of that gentleman, he has improved, under the treatment he has received, in his new home. 'The improvement is mainly attributable to the spirit of gentleness, which pervades the household. This has quieted all his terrors and soothed his spirit, so that he is able to give attention to the judicious instruction which Mr. Richards imparts to him.

BOSTON, February 14, 1850.

DR. S. G. HOWE:

DEAR SIR,—I availed myself, to-day, of your invitation, to visit the Institution for the benefit of the Feeble-minded, that I might have an opportunity of witnessing the improvement, (if any,) of the boy, Michael Mah, who has been enjoying its privileges; but I hardly know how to comply with your request, to communicate how his present appearance struck me, as compared to that which he exhibited, before being placed there. When I remember his former wild, and almost frantic demeanor, when approached by any one, and the apparent impossibility of communicating with him, and now see him standing in his class, playing with his fellows, and willingly and familiarly approaching me, examining what I gave him; and when I see him, already, selecting articles, named by his teacher, and even correctly pronouncing some words printed on cards,—improvement, does not convey the idea presented to my mind;—it is creation; it is making him anew.

I also noticed an entire change in his manner of moving his hands, and whole body. In truth, as he stood in his class, it was with difficulty I recognized him, so changed was his appearance. I was struck, particularly, by the fresh and healthy appearance of his skin and complexion, which, formerly, was pale and haggard.

If, sir, he is a fair sample of what training, and education can do for idiots, I can only say, God speed you in your endeavors to build up such an institution; it has but to be known, to be appreciated, and to have the views of its founders carried into successful operation.

I remain, very truly, yours,
SAM'L. DOWNER, JR.

ANOTHER ENCOURAGING CASE.

Sylvanus Walker, aged six years; height, or rather length, for he had never learned to stand upright, was three feet four inches; weight, thirty-one pounds; depth of chest, six inches and three-quarters; breadth of chest, seven and one-half inches.

His temperament is lymphatic-nervous; skin, fair; hair, dark; eyes, dark brown. Dimensions of cranium, from ear to ear, over the top of skull, 10.44 inches; from root of nose to occipital spine, 10.13 inches.

The cause of his idiocy, according to his mother's account, was mismanagement. Soon after his birth, a neighbor, who was kindly acting as nurse and assistant, took the poor babe close to a hot stove, and began to rub its head with *strong rum*, warming his head by the stove, in order to make it soak in the rum the better, and rubbing with her hand, diligently, for a long time, until a whole tea-cup full had been used. Of course, a considerable portion must have been absorbed, and the effect upon the nervous system very powerful. The babe slept profoundly, and could not be aroused until the third day!

When brought to our school, his senses were very inactive and dull; his eyes were languid in their expression,—almost vacant indeed, and very slow in their motions; his hearing was, apparently more active than his sight, for, while he rarely noticed visible objects, he showed some liveliness and interest in musical sounds. Touch, or rather tactile sensibility, was almost wanting in his hands, and other parts of his body.

He had no power of locomotion, whatever; he could not stand upon his feet, nor sit up alone in a chair, nor even creep on his hands and knees. He lay quietly upon the floor, or wherever they placed him, by the hour together, or even all day long; and made no other movement than, once in a while, to raise his head upon his hand, with his elbow resting on the floor. In this posture, he sometimes played with any bright thing that came within the reach of his other hand. This was the extent of his amusement. He had no other occupation, save that of eating, or rather drinking, for he *could not chew* solid food, and was nourished mainly upon milk, of which he consumed large quantities; his mother said, sometimes nearly a gallon a day. He had not learned to feed himself at all. He had no more sense of decency, when brought to us, than an infant.

In respect to intellect, he was an idiot. He could not speak a dozen words, and not even those distinctly. He had no knowledge, no desires, no affections.

At an age when other boys were at school, or at their sports, this poor little fellow lay motionless upon the floor, or bed, or wherever they placed him, without amusement, and without occupation; and so he would probably have lain during all the years of his youth. He would not have learned to creep, or to talk, had he lived to the age of manhood, for his limbs were powerless, and his parents did not know how to strengthen them, or how to teach him language.

The change and improvement caused in this boy's condition, by one year's training, has been most gratifying. He has been bathed daily in cold water; his limbs have been rubbed; he has been dragged about in the open air, in a little waggon, by the other boys; his muscles have been exercised; he has been made to grasp with his hands, and gradually to raise himself up by them. He was held up, and made to bear a little of his weight upon his lower limbs,—then a little more, until, at last, to his great delight, he was able to go about alone, by holding on the wall, or to one's finger, even to go up stairs, by clinging to the balusters. He can go around a large table, by merely resting one hand on the edge of it. The like improvement has taken place in his habits; he is observant of decency; he calls, when he wants any assistance; he can sit at the table, and chew his food, and even feed himself pretty well.

His cheeks begin to glow with color; his eye is much brighter; he gives attention to what is passing around him; and his whole countenance is more expressive of thought. His improvement in language is equally great; he has learned many words, and can construct many simple sentences. His affections begin to be developed, and he manifests his attachment to persons by unmistakable signs. During an absence of several weeks, he did not forget his teacher, and used to show to his mother, that he wanted to see Mr. Richards. Such is the effect of a year's training; and it is but the beginning, for this boy will doubtless go on improving, and advancing more rapidly for every step heretofore gained. He was put down on the list as an idiot of the lowest kind, for he was quite in an idiotic condition, nor was there any means of knowing his latent capacities; it will not be surprising, however, if he should be raised, not only to the highest grade of idiots, or simpletons, but even lifted quite above that class. His case may prove to be one of those mentioned under the head of Classification, which are neglected, because, by mistake, they are included in a class, generally deemed beyond the reach of the teacher's art.

CHRISTIAN REGISTER.

Boston, Saturday, June 1, 1850.

The Festival.

This pleasant reunion of friends from various quarters of the country, as well as from abroad, took place, as usual, in Assembly Hall.

The arrangements were made in excellent style, and the spacious room in which the company congregated was beautifully decorated with festoons of evergreen and vases of flowers—the gift of the ladies, whose taste was manifested in their graceful arrangement. Suspended along the walls, and connected with each other by wreaths and festoons, were the portraits of many of those who have been the ornaments of their profession and the objects of the love and admiration of all who knew them.

Immediately over the President's chair was a cast of the bust of the late beloved Rev. Dr. John Pierce of Brookline, surmounted by a cross, and entwined in wreaths, and directly opposite was an excellent portrait of the same venerable man. The bust was a cast taken from the original marble work of Mr. Thomas Carew, of Harrison Avenue in this city, which is not only an admirable likeness, but of great merit as a work of art.

The portraits on the walls, loaned for the occasion by their liberal owners, were those of the Hon. John Quincy Adams, Hon. John Davis, late Judge of the United States Courts in Boston, Hon. Joseph Story, late Judge of the United States Supreme Court, Hon. Jonathan Chapman, late Mayor of Boston. These were of the laity, and of them Messrs. Adams and Chapman were formerly Presidents of the Association.

Of the clergy, we observed excellent resemblances of the Rev. Drs. John T. Kirkland, John Pierce, James Freeman, Nathaniel Thayer, William Ellery Channing, Henry Ware, Charles Follen, Francis W. P. Greenwood, Henry Ware Jr.; and of Rev. Joseph S. Buckminster and George W. Wells. There was also, on the east wall, a fine medallion of Rev. Dr. Joseph Tuckerman, the well known and beloved first minister-at-large in this city.

The hall was arranged for the reception of about a thousand participants in the festival, and every seat at the nine long tables which filled it, was occupied. The repast was furnished by Messrs. Holman & Silsbee of the United States Hotel. The instrumental music, which was very good, was performed by a selection from the Brigade Band, under the lead of Mr. Bartlett.

The President of the day was the Hon. James Savage of Boston, and seated at his table we observed the Rev. Drs. Gannett of Boston and Kendall of Plymouth, Rev. Samuel Osgood of New York, and Edward T. Taylor of Boston, Hon. Daniel P. King, M. C., Hon. Lieutenant Governor Reed, Hon. Judge White of Salem, Hon. Stephen Fairbanks, and Hon. Samuel Greele.

The company entered the hall shortly after two o'clock under the direction of M. S. Clarke Esq. and the marshals, and were all seated in about a quarter of an hour.

Mr. Clarke, on behalf of the Committee of Arrangements, tendered his acknowledgments to friends here and elsewhere for their bountiful and brilliant contributions of flowers, and then introduced Mr. Savage as the presiding officer of the day.

At the call of the President, the Rev. Dr. Gannett invoked a blessing, and then the company applied themselves to the disposition of the edibles under which the tables groaned. This having satisfactorily been done, thanks were returned by Rev. Mr. Osgood of New York.

The President, Hon. Mr. Savage, then addressed the assembly in the following preliminary remarks:

In behalf of that large portion of the laity of Boston, claiming to be my Christian friends, who have instituted this festival, it is my happiness to welcome the clergy of our sentiments from all parts of this common country. An honor, it may well seem, to be thus favored with liberty to speak for them; but high above the honor do I esteem the pleasure and the privilege. Great is the satisfaction of assuring you, laborers in the cause of Christian truth, that your services are duly appreciated; that we sympathize in the struggle to which your lives are devoted; and resolve to strengthen your hands and encourage your hearts in the performance of the highest duties to your fellow-men, when you teach them to reverence the Author of all good, not solely nor chiefly by the words of wisdom, but still more by the never failing light of cheerful example. Yet not to a single denomination is our welcome restricted. Sentiments of the heart, not dogmas of the brain mark, our distinction. I rejoice that it includes all preachers of the Gospel, the heralds of salvation, who acknowledge our claim to sincerity in the worship of the one living and true God, and in desire to spread the knowledge of his son, our Saviour.

Nor is this invitation confined only to our native land. From our father's land, where rest, seven or eight generations back, the bones of the ancestors of most of us, here come the friends of liberal Christianity to partake the joy of this day of its triumph. All ministers who love our Lord Jesus Christ in truth, and think we mean the same, are welcomed to this board.

And happier still is our congregation made by the presence of the blessed fellow-workers with the prophets. "Help those women, who labored with me in the Gospel, whose names are in the book of life," is the injunction to the church at Philippi, by the Apostle Paul, and he no prejudiced admirer of the sex. From that text, nearly or quite forty years ago, I heard an address, which has never been forgotton, whose profound wisdom, tenderness, and sublimity, unite to thrill my heart strings anew at the recollection of Buckminster. Paul himself might almost have envied his scholar such an opportunity. He had to contend with wild beasts at Ephesus, with wilder men at that same Philippi, at Jerusalem, and Thessalonica: and few and far between were the cheerings of his spirit by women, whose hearts the Lord opened to attend to the things he enunciated. But happy are our eyes, for they see around us this goodly company of wives and daughters of our modern apostles. May I stand excused for a little minuteness in expressing my delight in the vision. Before me are the mothers of many who shall come after us to uphold the sacred cause of truth and extend the reign of righteousness. Men, the world over, men are what women make them. Brave, generous, temperate, patient, truthful, benevolent, are usually found the youth whose mothers had such characteristics; but it is not enough remembered, that this happiest form of instruction from mothers' lips should be continued into early manhood. Not the bud or the blossom alone is to be watched. The half ripened fruit, exhibiting golden promise of exquisite maturity, is assailed by winged enemies in the dark. Early indeed, early is it your blessed function to form the mind and mould the manners of the child. "*Young diamonds in their infant dew*" may need your plastic care to prepare them to glitter in the coronet of heaven; but not only at a few months, at three years old, or three times three, must your gentle guidance be afforded In a father's counsel, divine philosophy sometimes appears harsh and crabbed, especially if given, perhaps for the first time, to a son leaving the paternal homestead; and in the cold of neglect or the heat of success, in his distant residence, all may be irrecoverably scattered by the first gusts of temptation. But the mother's persuasive voice that many years had guided his footsteps, her winning smile that had often drawn him back from delusion, and by soft compulsion had forced him to go right, shall be remembered in the hour of trial, when his spirit's fate might be determined for all time. Let your influence be continued, I pray you, as long as your affection. In sadness and shame, I sometimes inquire, why should men be less deserving of confidence than women in obeying the laws of their moral nature? I dare not pursue the inquiry, but hope that some who hear me will lay the matter to heart.

I ought, Christian friends of both sexes, not only to welcome you to our anniversary, but to congratulate you on its happy auspices. The day of denunciation, of jealousy, of misrepresentation, which at one time looked as if it could never end, seems gone, almost altogether. Some who formerly doubted the sobriety of our studies, and were shocked at their results, have acquiesced in the same conclusion that our scholars have attained, and applaud even the processes you pursued. Many who once thought it their duty to separate our name as evil, now gladly include us within the golden hoop of charity.

You have out-lived enmity, because you have lived down calumny. Honest antagonists honor our open, undisguised separation, where we cannot agree; and such is the most reputable process.

I must detain you no longer with rambling remarks that the fulness of my heart forbids me to curtail, and my weakness advises me to stop. Let me propose a sentiment:—

"May all the other tribes of Israel honor the house of Levi, which ministers at the altar."

After the President's speech the following original hymn, by Mrs. H. J. Lewis, was sung by the audience:

FATHER, a solemn hymn of praise
To Thee our grateful spirits bring;
Through pleasant paths, in life's rough ways,
We drank from Love's perennial spring.

Thy voice along the ancient hills
Awoke the lately sleeping flowers,
And gave glad music to the rills,
Whose voices hail the genial hours.

From Nature's green and still retreat,
From hills where dwell the happy free,
We come with kindred son a to meet,
And blend all sympathies in Thee.

Since lest we met, among our band
The silent reaper, Death, hath trod,
And gathered for the "better land"
The dead whose spirits sleep in God.

And when no more upon the earth
Of love and praise our voices sing,
With songs that hail the second birth
May heaven through all its arches ring!

The President then said he would offer another sentiment to which he was sure to have a response, since he had in his eye a gentleman who could not refuse to answer it. He would propose—

"The silent partners of the Clergy—who contribute so large a capital to the benefit of the company."

Rev. Samuel Osgood of New York replied. He said that some one else should have responded to the first sentiment from the Chair, but he would say a word or two, for it was a theme on which no man need go begging for thoughts. For the brethren of the denomination from without this city he would say that they had been greatly indebted, year after year, to the ladies and gentlemen of Boston for these pleasant gatherings. They were all debtors to Boston. They had been ever the guests of the city, and they owed her people their grateful thanks. Boston was the Jerusalem of our denomination; it was the metropolis of this country in art, science, literature, public spirit, benevolence, and hospitality—and in behalf of all his brethren from without her borders he desired to thank her and her citizens. It had been said that there was something peculiar about Boston; that Bostonians when away from home were always careful, in some way or other, to let it be known that they were Bostonians and not New Yorkers. True, there was something peculiar about Boston—something very ancient in her character. And what was it that distinguished her more than the spirit of kindness, the stern devotion to principle, the spirit of good will to all men? This it was that distinguished her, the Queen City of the Puritans. He was willing that Bostonians should be Bostonians, because in saying that every thing was said—every tribute was borne to all that was noble, all that was generous, all that was worthy of Christian regard.

In all festive scenes like the present, there was something thoughtful brought to mind. Sad, would perhaps be too sombre a word to designate the feeling—but something thoughtful of what had gone before. Horace himself in his festivities could not but think of mortality, and some of his saddest lyrics owed their inspiration to the wine cup. We wanted no such inspiration. We gathered together in this hall, and as we looked upon the images of those who have passed away—those whose efforts and labors have done so much for us, and whose memory we cherished as our instructers and our friends—we could not but feel a kindred communion with their spirits. How much did we owe to them—the master minds of the age in our faith! The master thinkers who studied and elucidated the great truths which should be to us as a guide and a protection—the master writers, who explained those truths and left them to us as a priceless legacy—the master orators, whose burning and living eloquence has stamped them on our hearts in ineffaceable impressions! Was it not true that every free thought seemed of itself to whisper the name of that man whose benignant countenance looked down upon us now from yonder wall! (The speaker pointed to the portrait of Channing.)

Mr. Osgood closed by relating an anecdote of one of our countrymen who travelled in Europe, and on visiting a certain monastery, was pointed by the attendant monk to a series of portraits of by-gone priests. These, said the Monk, are our shadows; and these (referring to the brethren and novices around him) are our realities. He would propose.

"These shadows on the wall—may they never cease to be to our souls blessed re lities; these realities by our side—may they never be shadows."

The President then gave—

"The blessed Commonwealth of Massachusetts. May she always have her judges as at the first, and her governors as at the beginning."

To this His Honor Lieut. Gov. Reed responded in a few well chosen remarks.

The Chair next called on Hon. Daniel P. King, a member of Congress from Massachusetts.

Mr. King, in reply, spoke briefly, and emphatically endorsed all that his Rev. friend from New York had said about Boston. He then went on to relate a little of his experience amongst Southern gentleman who would not believe the New England Unitarians to be Christians, and gave a pleasant anecdote of a "hard-shell Baptist" from the South, who was finally compelled to acknowledge the efficacy of the Unitarian belief in reforming men before impervious to any religious influence, but yet refused to hear a Unitarian preacher, lest he should be seduced from being a "hard-shell Baptist." Now Mr. King did not care a straw under what name people might go, if they were only true and honest Christians He did not want to see a Baptist, a Methodist, an Episcopalian, or any thing else of a denominational source. What he did want was to see the best men—men who exhibited in their lives the most religion, the most truth, the most holiness. Could he find such men, he cared not under which denomination they ranged themselves.

Mr. Savage next pronounced an eulogium upon the character of the merchants of Boston, and their willing readiness to contribute all that they could for the advancement of religious and moral improvement. He noticed especially their endeavors to enhance the comforts and heighten the character of seamen, and gave—

"The Seaman—God bless him and assist him, his friends, and his spiritual teachers."

To this Rev. E. T. Taylor (Father Taylor) made an appropriate response. He commenced by asking how long an individual might be required to live in Boston in order to be a Bostonian? (To this question the Chair replied that it would depend upon his merit. Father Taylor rejoined that then he was out—his case was hopeless.—Great Laughter.) Mr. Taylor continued at some length, principally in an eulogium on Boston and her institutions, and the great men of the Unitarian faith now departed from among us. He spoke of them as being Christians, and not as belonging to a particular sect.

The President next wished to call out somebody from his own father-land, the blessed island of Britain.

Rev. Henry Giles responded. There had been, he said—and nothing could have been more natural—references made to the departed whose portraits hung along the walls. The memories of those great and good men must, of course, be a source of common thought and sacred reflection to all here. He felt it for one. And he felt that after all, notwithstanding the trials of the world, it was good to live in a world in which such men had lived, to exhibit in themselves the brightness of genius, eloquence, and learning, but, best of all, sanctity. It was well for man that genius had been given and art had arisen; it was well that learning had been achieved; it was well that eloquence had been conferred. But better than all this it was that Saints had lived. But yet the very example of the Christian Saints was a reproach to us for our indolence and self-love. They were men as we are. They had their trials as we have And yet how far beyond us have they soared. Yet we should not despond—much less despair—for they have waded through the dark and deep waters, and so may we

It was good for us that such men had lived. We might not attain to an elevation like theirs, but we had them before us for examples. And, however high we might strive and progress, it was well for us to see that yet higher was something which we ought to strive to attain It was good that men of such high aspiration and attainment had been. It was good also that God never left the world wholly without them. It was consolatory to think that there must always be an unbroken communion, binding together our spirits and those of the Saints—a green foliage binding typically together their holy images and our own souls, as they are actually bound in the world above, in the sunshine and smile of God.

With a fine tribute to the departed dead, Mr. Giles closed his remarks.

The President then called on a clergyman from England, Rev. Mr. Carpenter of Bristol.

Mr. Carpenter responded. He said he had been through a great extent of our country, from the Northeast to the Southwest, and had often been urged to protract his stay. But his answer always was, that he must be back to Boston at these May meetings Boston was ever present to him in his journeyings, and now that he was back here, he felt himself repaid. On this occasion he had listened to the eloquent voices of the speakers, and, better still, to the more eloquent voices which blended in a song of praise, and whenever despondency should come upon him—as sometimes it must come to all men—then the remembrance of this place and this hour would be to him as a healing balm. His friends here did not know what it was to want sympathy in their trials, and in the maintenance of their faith. but on the other side of the water it could be appreciated feelingly. A gentleman who spoke before him had called Boston the Jesusalem of Unitarianism. He did not altogether so regard her. She was no Jerusalem destined to fall, no Jerusalem for the pilgrimage of multitudes to a tomb. But she was a Jeruselem to which a living pilgrimage would ever come up as to the fountain of kindness and charity and Christian love. Like yonder beautiful lake whose waters freshened and gladdened the people of this great city, though distant from their source, so would the reservoirs of Boston thought, and Boston example flow on through conduits—silent perhaps at present, but yet alive—to freshen and gladden the whole world. He was sincerely glad to be here, and though it was unpleasant to be called upon to speak, yet he was glad to speak in such a place and to such an audience as that before him.

The following original hymn was then sung.

Greetings have now been heard,
Voices our souls have stirred,
With tones of love:
Our simple melody
Now shall uplifted be
In joyful praise to Thee,
Father above.

To Thee we freely trace
Bounties of living grace,
Blessing our land;
Thy seasons crown the year;
Summer's sweet breath is near;
All that our souls can cheer
Comes from Thy hand.

All that is good and true,
Faithful and wise and new,
Father, is thine:
Thoughts that are eloquent,
Words of a pure intent,
From heart to spirit sent,
All through Thee shine.

While thus in joy we've met,
Friends let us not forget,
Absent and dear:
Distant their path may be;
Yet mountain, rock, and sea,
Friend! change not thee and me,—
Thou, too, art here!

Spirits of other days,
Those whom we loved to praise!
Smile on us now:
Their toiling race is run,
Their noble work is done;
They, too, a crown have won,
Gracing the brow.

Meeting thus, friend with friend,
Where soul with soul may blend,
Christ may we own;
Bearing with him the cross,
Counting the earth but dross,
And all things else as loss,
Save him alone.

The President then called on the company generally for volunteer speeches.

Rev. Mr Heywood of Louisville, Kentucky, made a few remarks, chiefly in reference to the influence exerted by the writings of the great Unitarian divines, and particularly of Dr. Channing. He paid a very high tribute to the works of this distinguished author, especially to his celebrated letter on the annexation of Texas. What—said the speaker—in that letter was derided as the fantastical dream of a false prophecy, has since and very shortly after become a melancholy historical truth. Passing from this, the speaker referred to the influences of this Association as tending to bring out, as they never before had been brought out, the spirit and movements of Christian charity; promoting a meeting of brother with brother, so that, insensibly, the partition walls between different sects of Christians would be broken down, and would crumble away. Mr. Heywood closed with an eloquent tribute to Rev. Father Taylor, and some interesting reminiscences of his sojourn in the West.

The President then called upon Elder Humphrey of Dayton, Ohio, who spoke briefly in reply.

Mr. Humphrey, after referring, in terms of praise, to the liberal hospitality and efforts of the brethren in Boston, spoke of a tour which he had recently made in the far West—where, although there might not be the splendor, the intelligence, the wealth of the capital of New England, there were yet hearts full of feeling, energy, determination, and strength, ready to carry out the good work.

Rev. Mr. Stone of Providence, being called on, made some remarks commending the "charity boxes" to the attention of the company.

Rev. Mr. Mountford, of England, was the next speaker. He said that he was a Bostonian, almost, for he saw around him very many who had contributed largely to make him feel himself at home here. And indeed Old England and New England were in fact but one England. It so happened that the last festival at which he was present in his native land was held in the town hall of Boston in Lincolnshire—Dr. Cotton's own Boston. It was but a small place, having only some ten thousand inhabitants; but it was worthy to be ranked with the Boston of New England. It had a solid, substantial population, and a worthy people. It had also a Unitarian congregation. He (the speaker) had seen Mr. Cotton's church. It was an old, magnificent structure, with a noble tower which was visible for forty miles around. On the top of this tower a light was formerly kept burning as a guide to the peasant or traveller, but now no fire was lighted there. The tower stood, but there was no light in the lantern. The tower stood, but it was simply a memorial of the past. Men needed now other guidance than that which came from the top of the steeple. (Applause.) But had they got it?—Had they got it in the English Church? He thought not. And the reason was from the want of freedom of thought. As old George Herbert said—

"Religion now on tiptoe stands
Waiting to pass to American strands."

But there was even now a light passing back from the New to the Old England, and there was a strange light observed in other lands. Strange things were happening every day, and therefore more and more we needed the guidance of a spiritual faith and religion. This was progressing. This was well. Blessed and glorious it would be to see the working mechanics, the intelligent laity, the men of toil, of wealth, of thought, of intellect—all contributing the treasures of their knowledge, so that the whole may be

"A living light
To cheer along the watchfires of the night."

After the speeches were concluded, on motion of Rev. Charles Brooks, the thanks of the Company were presented to the Committee, and they were requested to again officiate at the next celebration.

MASSACHUSETTS BIBLE SOCIETY.

The meeting of this Society, notwithstanding the rain, was fully attended on Monday, P. M. at four o'clock, in the Winter Street church. The President, Hon Simon Greenleaf, was in the chair. The Scriptures were read and prayer offered by Rev. Dr. Sharp.

The annual Report of the Executive Committee—a model for such a paper in its clear and condensed statement of facts and in the pertinency of its remarks—was then read by Rev. Dr. Parkman. The Society has distributed from its depository during the last year 5,825 Bibles and 12,790 Testaments, of them, 17,642 were in English and 941 in foreign languages. Of the above, the gratuitous issues amounted to 3037 Bibles and 3,403 Testaments, distributed among destitute families, among Sunday Schools in this Commonwealth and at the West, in Public Charitable institutions, in prisons, hospitals and almshouses, among seamen in our national and our merchant vessels, or elsewhere as they were needed. The Society is now returned to its original and appropriate character as the Bible Society of the State, and promises to become more useful than ever, through the agencies which it has already put into operation. It is an interesting fact which was stated and which is doubtless true, that in spite of what we hear of skepticism and irreligion, never were the sale and circulation of Bibles, not only through Bible Societies, but through the ordinary channels of trade, so constant and extensive as at the present time.

The Hon. William Hubbard moved the acceptance of the Report and that it should be printed.—It seemed to him a peculiarly happy event that on this week of Anniversaries, this Society came first. He described the adaptation of the Bible to all classes and conditions of mankind; and spoke with much force of the general obligation of extending a knowledge of God's word, and of the special obligation resting on those, who have been so blessed in the possession of the Scriptures as the people of this Commonwealth.

Mr. Hill offered the following resolution:—

Resolved, That the influence of the Bible on the human intellect, learning and letters, if there were no higher motive, would be a sufficient reason for unwearied efforts for its spread.

Mr. Hill began with remarking that the resolution does not take the highest ground, but is worthy of being presented on an occasion like this. The influence of the Bible on the human intellect, on learning and letters, is incidental. But this is according to God's method of providence. A high religious aim often leads to results indirect and unlooked for, yet momentous. Columbus in his grand enterprise was moved by religious considerations. In a letter to his Sovereign he reminded him that he was present when the Christian arms finally prevailed over the Moslem power, and saw the golden cross raised on the towers of the Alhambra. He wrote to the Pope that whatever he should gain by his discovery should be devoted to the recovery of the Holy sepulchre. So in the great religious enterprise of spreading the Bible incidental unlooked-for results have followed.

The Bible has been the great instrument in preserving languages, in which various people in successive ages have expressed their thought, from being lost. It has been translated into one hundred and fifty languages, and what do we know of many of these but as they have been preserved in the Scriptures? What other monument remains of the original language in which the Bible is written—the Hebrew? Where else do we find so early specimens of the mother of the tongue which we speak—the ancient Saxon; the language of Alfred? What should we know of the aboriginal language once spoken here, had it not been preserved in the translation of John Elliot? Fragments of the ancient Gothic have been saved, and lately there has been discovered and published, and is now attracting attention in England, the version used by the Albigenses—the men who first resisted the usurpations of Rome and sowed the seeds of the Reformation. The silent unobtrusive labors of such men as Henry Martyn, Morrison, Judson and Goodell whose lives have been spent in translating the Scriptures, are worthy of all gratitude and respect.

Mr. H. said the enterprise of spreading the Bible and the efforts to obtain a clearer understanding of its meaning have extended the boundaries of human knowledge. Commerce has contributed much towards it—travellers have done much—but the efforts to carry the Bible into all parts of the earth and to illustrate its meaning, have done more. Missionary literature has added to our knowledge. The East, the theatre of God's marvels and miracles, has been opened. Egypt, Assyria and Palestine have been made familiar. The child in a Sabbath School is better acquainted with Jerusalem than London—the rivers and hills of Judea are better known than those of England.

Mr. H. referred also to the influence of the Bible on literature, imparting to it a healthful and vigorous tone. He spoke of eloquence, and quoted the remark of Fisher Ames to the effect that "no man ever can or ever will become eloquent who is not a constant reader of the Bible and an admirer of the purity and sublimity of its language." He spoke of poetry and of the reverence with which he looked upon the pocket Bible once owned by Milton, and of the interest with which he should regard the copy studied by that other great English poet, next in dignity to Milton—just now departed—Wordsworth, who had been fed at this fountain.

The object, he said in conclusion, of this institution is to spread the Scriptures among the poor and destitute. This book deserves the habitual study of the best educated. It sanctifies the intellect, it purifies the imagination, it ennobles genius.

Mr. Hill was followed by the Hon. Edward Everett, the report of whose speech, we take from the Evening Traveller.

Mr. Everett, being asked by the President whether he rose to second the resolution of the Rev. Mr. Hill, who had preceded him, replied, that he would do so, although it was of little consequence under what form he spoke to the question before the meeting. The subject was one and the same, under whatever from it was brought before them; and on that subject it was not easy to speak to any valuable purpose. Nothing would seem to be more superfluous in this community, than to recommend the distribution of the Bible. To say anything new on the subject is hopeless; to repeat what has been better said before unprofitable. It may be, however, said Mr. E, that our reverence of the Bible is very much a traditionary sentiment; the we think it is a book which ought to be read an circulated, because our fathers thought so before us. It may be that our impressions on this subject are not those deep and distinct impression which men form in reference to the importan business of life; and which we certainly ough to strive to form on this subject, if it be, as firmly believe, vitally connected with the wel being of society, even in a temporal point o view; although this of course is the lowes ground on which we would wish to recommen the operations of the Bible Society to publi favor.

It is for this reason, Sir, that it may be useful from time to time to turn our thoughts to thi subject: to ask ourselves why it is importan that the Bible should be circulated;—that it should be placed in the hands of every one that can read, and that all should be taught to read, if for no other reason, that they may be able to read the Bible;—for such I take to be the view of the Massachusetts Bible Society.

It might be, perhaps, sufficient answer to this inquiry, to say that the Bible contains the records of our religion. Whatever reasons there are for our attachment to it are so many reasons for circulating the Bible. If we wish Christianity to be extended; if we would give the widest possible jurisdiction to its law;—if we would confer the blessings of its hopes and promises on the largest possible number;—if we would infuse its elevating and purifying spirit more and more widely in the world, we must think it wise and proper;—nay, natural and necessary to diffuse these, its authentic records, as extensively as possible.

It may, however, be objected (for, if I mistake not it has been,) that this is unnecessary, and if, unnecessary even inexpedient for the proposed end. It may be said that the diffusion of religious knowledge had better be left to the studies and ministrations of the clergy; that the maintenance of religion had better repose on the public offices and ordinances of the church; that it is not necessary nor desirable to make it a subject of indiscriminate popular inquiry and co-operation. Some such view of the subject is, I believe, entertained by the Roman Catholic church, though I say it with diffidence and under correction; for I have learned to place scarce any reliance on the judgments which the different communions of Christians form of each other, however entire their good faith and honesty of purpose. But however this may be, no such objection to the circulation of the Scriptures is suggested by the principles which lie at the basis of our common protestantism. Nothing could be further from my thoughts than to undervalue the importance of a learned and faithful clergy or of the stated administration of the offices and ordinances of religion. But who will deny that for their most effectual influence on the world, it is necessary that they should have a religiously instructed and a religiously disposed community to act upon! and I confess I know not whence this instruction and predisposition are to be hoped for, if not from the distribution of the Bible. I do not say that the possession of a copy of the Scriptures by a family will ensure its being read, nor that when read it will always be read with intelligence, reverence, and profit. But certainly the possession of the sacred volume is, in the order of things, the condition precedent for obtaining these results. They are not sure to happen with it, but theyare sure not to happen without it. It may be safely left, I will not say to every serious and devout person, but to every man of common sense to say what state of the community is best prepared to listen with advantage to the intelligent preaching of the Gospel;—in what state of the community the public offices of religion are most likely to meet with a cordial support;—one in which there is a Bible in every family,—with the ordinary chances of its being in some wholly neglected: in others treated only with a cold conventional respect; or a community in which the Bible is never seen but in a church, nor heard but from the pulpit.

I think, Sir, we shall find, on reflection, that Christianity more than any other religion ever offered to the faith or reason of man is the religion of *the Book*; for such, I need not say, is the meaning of the BIBLE—the *Book* or *Books*. The splendid and graceful mythology of Greece, the pompous and solemn idolatry of Rome rested on no such basis. This is the first point of discrimination between them and the true faith, that the latter goes forth from the Written Word; and it has been practically felt in every age, that there was no hope of its maintenance and support but in the distribution and transmission of the record. The want of the art of printing in ancient times of course prevented anything like the astonishing results in the way of multiplying the Scriptures, produced by the mechanical facilities of the press;—but the effectual provision which was made for the *translation* of the Scriptures from age to age is something quite noticeable, and must be regarded as a very striking fact in the order of Providence, eminently significant of the nature of the influences by which the religion, of which they are the record, was to be maintained and transmitted.

This topic has been very judiciously alluded to, in a somewhat different connection, by the Rev. gentleman (Mr. Hill) who preceded me; but it is one of so much importance, that I venture to ask your attention to it for a moment, though it may seem to lie a little out of the range of remark usual on occasions of this kind. It will be admitted, I think, Sir, that there is a natural disposition on the part of a priesthood,—it was eminently so with the priesthood of Egypt, (the country in which the first western version of the Old Testament was made), to retain exclusively in their own hands all the engines of religious influence. The Egyptian priesthood carried this so far, as to make a mystery of the hieroglyphical characters, in which their sacred traditions are recorded;—in consequence of which, the knowledge of these characters was lost for ages, and has but lately been recovered and that imperfectly. Now in direct contradiction of this disposition (which is probably innate in man), there have been in all ages and countries, in which the Scriptures have been received as the rule of faith, counter influences at work, which have insured the preparation of a series of translations into the vernacular idiom. As the world has moved onward; as people after people has been gathered into the household of nations, and dialect after dialect has grown up into an independent tongue, in opposition to the instinct of class to which I have alluded,—there has ever been found an occasion,—an efficient demand,—a Providental call, for a new translation of the Bible, by which the ancient and venerable record has been made intelligible to each new people in each new tongue.

This probably began at an earlier period than that to which our historical accounts go back. There were paraphrases and versions of the Old Testament (Chaldee, Samaritan, and Syriac) at a very early period, of whose connection with the vicissitudes of the times and the regions we are ignorant. But when, in consequence of the entire breaking down of the political system of Western Asia by the conquests of Alexander and his successors, a large portion of the Jewish people had been driven westward, contrary to the course of their former dispersions, which had been eastward, we find the books of the Old Testament immediately translated into Greek at Alexandria. Thus were the Hebrew Scriptures first brought within the reach of the European world. I have never been surprised at the legendary miracles with which the accounts of the preparation of this venerable version were garnished, for I see the hand of Providence as distinctly manifested in it as in any event in the moral history of our race. When the appointed time had come, the writings of Moses, of David, and Isaiah, locked up in a dialect which was wasting away in the cities of Judah and on the hills of Palestine,—(a region at best not as large as our New England) —were transfused into the far-reaching,—widely-spoken tongue, which had become the language of government, of commerce, and of philosophy, from the mouth of the Rhone to the Indus. And in this language and at this critical juncture of religious history, though their authors were Jews, the books of the New Testament were written in Greek. When another stupendous revolution, or rather series of revolutions, had transferred the sceptre of empire to Rome, and the Latin language had acquired an almost exclusive predominance in Western Europe and Northern Africa with some extension in the East, among the first intellectual phenomena of the new order of things, we find the old Italic version of the Hebrew and Greek Scriptures, the parent of the Vulgate and so many subsequent translations. In this way, by means of the Roman language, which did not exist as a dialect on the lips of men when the earlier books of the Old Testament were written,—the language of a people who, in the days of Moses and David, were wandering a wild clan along the banks of the Tiber;—by this singular medium, rather let me say this awe-inspiring instrumentality, these old Hebrew voices,—mute and unintelligible as originally uttered, are rendered audible and significant to the Western church and world. And then as we descend the line of history—as the Latin and Greek, great world dialects become obsolete,—dying, dead languages as we significantly call them,—and new tongues are created by the mysterious power of the vocal faculty, we are sure to behold, as was so well observed by Mr. Hill, as an invariable consequence, often as the first result of the change, a new translation of the Scriptures.

Nowhere is this so sure to be the case, as in the great national stock to which we belong.—Gothic and Saxon antiquity has handed down to us, through the wreck of the dark ages, nothing older than portions of the paraphrases and versions of the Scriptures, which were made in those dialects respectively, immediately after the introduction of Christianity into Germany and Britain. Indeed, in the ancient Gothic tongue, I am not sure that anything has survived but portions of the New Testament. Thus great and widespread families of men have been broken up or have silently passed away, and the t

AMERICAN UNITARIAN ASSOCIATION.

The twenty-fifth anniversary of this Society was held on Tuesday evening at the Federal Street Church, Rev. Dr. Gannett presiding. The exercises were commenced by singing the 210th, hymn

"Joy to the world, the Lord is come !" &c.

Then the Secretary, Rev. Mr. Holland, read sundry extracts from the annual report, the length of which prevented its presentation in full.

On the call of the chair, Samuel Greele Esq., addressed the meeting at some length, giving a history of the Association for the past twenty-five years, and a *resumne* of its operations in the controversial, the philanthropic, and the spiritual ages of its existence. Its first period, the controversial, began in trouble and conflict; and what society, or people now strong and prosperous, had not so begun its existence? He could remember when the name of Methodism was a reproach. The reproach did them good; they gained strength and numbers, and now they were our best pioneers in every good work. The Unitarians had their time of fiery trial. He could remember when their meeting houses were anything but chapels of ease, and when their cushions were far enough from being downy pillows. But the men of that day were strong men and their writings have been productive of immense good. The philanthropic age had been characterised by efforts for the cause of temperance, of peace, of liberty, and the relief of the poor. As to the spiritual period—and without spiritual efforts all others were worse than vain—it had been marked among the Unitarians by the introduction of prayer meetings, of conference meetings, and meetings for spiritual co-operation and good. He hoped this period would be as much distinguished for religious improvement as the others had been for controversial ability, and philanthropic works.

Rev. Mr. Osgood next addressed the meeting. The Association was to day twenty-five years old—and what a picture did those years present! They told a varied story, for, within their course, we, as a body, had experienced many ups and downs, many encouragements and discouragements. But what, on the whole, should we say of ourselves! Twenty-five years ago those who now were middle-aged, were at school. They were taught the Catechism and brought up, as it then was thought, as Christian subjects. They received the instruction proffered to them and believed as they were told to believe. But there came a time when they asked harder questions than before. They believed in God and in the authority of the Scriptures, but they saw around them daily occurring phenomena, of which they desired an explanation. The minister could not answer their inquiries—he could only say "you must believe." But in their minds deeper and deeper thoughts were awakened, and, step by step, they emancipated themselves from the thraldom in which they had been held. They went further still. They wanted more light than had heretofore been given, and they set themselves to obtain it. Some went to Rome, some to the elder daughter of Rome—the Episcopal Church. But some did not. And the greater part of this body found, without resorting to Rome or her kindred, a real religion and a noble Christology. As to our creed, we had none. We could not define it. Creeds were theories, but religion was a fact; and theories about facts were not so essential as the facts themselves. We believed in the Christianity of the New Testament—in God, in Christ—in the Father as brought into close communion with our souls through the instrumentality of the Son. This was the real religion in which he believed and, as he thought, all Unitarians believed. It was not new, for the same idea—modified by circumstances—was to be found in the beautiful writings of Plato, and it was also set forth in the works of Schleimacher and Uhlmann of Germany. As to mere doctrines, he thought that the cardinal principle of Unitarianism was sustained by the scholarship of the whole world—that is, that the Scriptures were a record of revelation, and did not depend, for authenticity, upon the misplacing or omission of a comma here or there. Mr. Osgood proceeeed to dwell upon the necessity of faithful and familiar intercourse between the pastor and his flock, as one of the most powerful incentives to a truly religious life—and in this connection he feelingly referred to Dr. Channing. Then he remarked that it was sometimes said that one method of preaching would do for one sect but not for another. But the children were the real judges of real faith and real religion, and he confessed that when he looked on them he was startled. They represented the truly Catholic spirit. Cambridge theology, cut and dried, would not do for them. A man might profess himself a Unitarian because he disliked Orthodoxy—but his son would require a different and better reason, his daughter would demand a more feeling motive. And the only real, true incentive was the sublime love-token of Christ. That was the water of baptism, that was the holy bond of communion between man and his God.

Rev. Dr. John G. Palfrey, being called upon, made a very beautiful address commemorative of the character and virtues of divines of the Unitarian persuasion, who have gone to their reward. A sketch of this brilliant speech—all which we possibly could afford—would only do it injustice, and we presume that the information it conveyed will be given to the public in another form.

Rev. Mr. Bellows of New York spoke next, and at some length, on the literature of Unitarianism. There was, he said, a difficulty in treating the subject because it would be hard to put a finger on any work on literature which now held a place in the heart of the world, that was not the production of liberal Christianity. He did not mean that all this was the literature of Unitarianism, as a sect, but of that liberal Christianity in which Unitarians believed. And in fact it was this very thing that was the greatest obstacle to the spread of Unitarianism. The world was now drinking from so many streams which had their source in the Unitarian belief that its people, satisfied with the waters that came to them, would take no pains to search for the original fountain. Therefore it was true that though as a sect we were not enjoying so large a growth as might be hoped for, yet in power and influence we were enjoying much—under names which we did not claim as our own. It was not pleasant to specify any particular work, but he would venture to say that not a popular review or magazine, not even a secular newspaper of repute and influence, but had for its heart-blood the principle of Unitarian, or liberal Christianity. It mattered little whether they were Unitarians or not, in name; the faith, the belief, the control, the influence were there—the name was nothing.

The Unitarian denomination was but one wave of the mighty tide which God was rolling through the world. It originated in a cause vastly greater than itself, and though it would continue, it would only be to exist paralel to effects paramount to itself.

The speaker next dwelt upon the difficulty experienced by all denominations of liberal Christianity in getting young men to enter its ranks as preachers. This was owing to the immense and daily increasing influence of the Press. The Clergy no longer were the only thinkers. Others thought and spoke and ruled, as well as they. But though the influence of the pulpit had latterly been decreasing, things would by-and-bye find their level and then the ministry would take its proper place and exert its proper sway. It was time that this regeneration should commence, for the outer world was overhung with the clouds of a portentous storm, which nothing but a real and true Christianity would enable it to pass safely through.

Rev. Mr. Carpenter of Bristol, England, next took the floor, and spoke of the English and American Unitarian Churches as compared together. The English was older than the American, for, eight years ago, he had attended the fiftieth annaversary of the Unitarian Society in London. In those early days in England, it required some courage to be a Unitarian, for not only was the belief unpopular, but its profession was a penal offence. Even under the toleration statute of William III, men were liable to be outlawed if they were Unitarians. But there was a law above all human law, which had prevailed in this instance as it always would. Mr. Carpenter proceeded at some length to give reminiscences of the history and progress of the church in Britain.

Rev. Edward E. Hale closed the speaking in a few eloquent and beautiful observations on the state and prospects of the Unitarian Church, its wants, and its necessities.

After he had concluded, the doxology was sung and the meeting dissolved.

SUNDAY SCHOOL SOCIETY.

The Annual meeting of this Society was held at Dr. Gannett's church on Wednesday evening, Hon. Stephen C. Phillips and Hon. Samuel Hoar presiding.

The exercises were opened with prayer by Rev. Dr. Allen of Northboro', after which the following hymn was sung by a choir of about sixty young ladies and gentlemen from the Bulfinch street church.

We have come, we have come,
From school and from home,
Our friends kindly greeting
On this our bleat meeting:
We have come, we have come,
From school and from home.

Oft before, oft before,
In months that are o'er,
In storm and fair weather,
We've gathered together:
Richest lore, richest lore,
We've culled from truth's store.

Those are here, those are here,
Our hearts hold most dear;
Our pastors they meet us,
Their kind voices greet us:
They are here, they are here,
Our pastors so dear.

Teachers loved teachers loved,
Their kindness have proved:
With thought and with care,
By study and prayer,
They have proved, they have proved,
Their pupils are loved.

Parents kind, parents kind,
Whose love is entwined
With joys we are tasting,
Each day as life's wasting:
Parents kind, parents kind,
Our hearts have enshrined.

Rev. Charles Brooks, the Secretary, then read several extracts from the twenty-second annual report. By this document it appeared that there were 236 Sabbath Schools connected with the Society, embracing a total of 21,541 pupils. The report was quite long, and will soon be issued in print.

Gideon F. Thayer, Esq. then read the report of the Visiting Agents, which exhibited a very gratifying state of things.

The choir next sang the subjoined hymn:

We come, in life's fair morning,
In deep humility,
And all illusions scorning,
Would truly worship thee.
Great God: accept our praises,
The prayers we offer now,
The eye that upward gazes,
The heart that bends so low.

The rainbow, after showers,
Proclaims that Thou art good;
And e'en the tiniest flowers
Bespeak our gratitude.
And, as the planets nightly
O'er us in light appear,
So, bending o'er us brightly,
We'd feel Thee ever near.

And radiant is the glory
That beams from thy dear Son;
We love the sacred story
Of wonders he has done.
His words, oh! how much dearer
Than all that earth can give!
They bring Thee to us nearer,
And make our souls to live.

Then send thy choicest blessing,
To crown this happy place,
Where, thy rich word possessing,
We seek thy promised grace,
And be it our endeavor
To triumph over sin,
And through thy Son, our Saviour,
The crown of life to win.

Manlius S. Clarke Esq., of this city, then moved the acceptance of the reports which had been submitted. He made a brief speech to the effect that the thing most to be desired in the education of the young of both sexes was the development of the moral and religious elements of their minds.

Rev. John H. Heywood of Louisville, Kentucky, made an exceedingly interesting address. He came from a congregation far distant in miles, but near in associations. Near, because the teachers of the school he represented mostly came from the East. One was from Leominster, another from Boston, a third from one of the western towns of Massachusetts, and so on. Near the close of the report which had been read was a reference to our Saviour's expression—"Suffer little children and forbid them not, to come unto me; for of such is the kingdom of Heaven." Through the Sunday School these little children were brought to Jesus, and in the Sunday School they were devoted to his service. Here was the difference between the civilization of the Old World before Jesus, and the New World as established by him. In the first, nothing was cared for but the State; man, as man, was nothing—the State was every thing. But the Christian dispensation, in welcoming children to the Saviour's fold, was the type of a new civilization, in which the State, as a state, was nothing, but the individual man was all. The world was beginning to see this, and the tendency of this feeling was observable everywhere. It behoved us to do our part, and to see to it, as far as we might, that through the influence of the Sunday School, society should become what the Saviour indicated that it ought to be. There was a story of a virtuoso who purchased an almost forgotten piece of canvass which bore the semblance of a painting, and after clearing off a three-fold incrustation of paint and dirt, found at length a most beautiful Madonna. Here was a lesson it would be well for us to learn. Let us see to it that the first picture on the soul of the young child be the Madonna face of true religion, and then—even if other paintings are made upon it afterwards—when taken up into the great picture gallery of Heaven, it will be found worthy, after the incrustations are removed, of a place there.

Rev. Messrs Mountford of England and Morison of Milton followed in some eloquent remarks. When they had concluded, the following hymn was sung.

FIRST CHOIR.

Sweet are the harmonies of earth
That have in faith and love their birth;
They rise to heaven, a choral strain,
Which angels echo back again.
Oh! there are guardian spirits here,
To guide our feet, our way to cheer;
But brighter far, in worlds above,
Are ministries of faith and love.

Ye angel-band, who stand in grace
Before our heavenly Father's face,
Send back these strains, and guide us sure,
To all on earth that 's good and pure!

ANGEL-CHOIR.

We hear, we watch, we long to see
All children good and pure as we:
We watch, we wait, to see them come,
In vestal robes, to our blest home.

FIRST CHOIR

Ye angel-band, who stand in grace
Before our heavenly Father's face,—
We hear, we hear, we'll watch and pray,
That we may see that happy day.

ANGEL-CHOIR.

We watch, we wait, we long to see
All children good and pure as we:
We watch and wait to see them come,
In robes unstained, to our blest home.

The reports were then accepted, and after a few observations from the Chair, the meeting was adjourned.

SOCIETY FOR THE PROMOTION OF THEOLOGICAL AND COLLEGIATE EDUCATION IN THE WEST.

A discourse was delivered on Wednesday morning by Rev Pro. Park of Andover. It was characterised by singular brilliancy, eloquence and comprehensiveness. It was one of the ablest addresses which it has ever been our fortune to listen to. The subject was the Influence of Collegiate Education, and was treated under six heads;—its influence upon generosity and the use of money, upon academies and common schools, upon the extension of education, upon the estimate of the value of education, upon conservatism, and upon liberty and national character. We despair of giving any idea to those who did not hear it, of the power and beauty, the delicate humour, and the sustained dignity with which these points were discussed. A large audience were held for an hour and a half in breathless attention. The discourse will undoubtedly be printed, and will lose none of its interest to the public, but the charm of Pro. P.'s most graceful and effective delivery.

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

Pro. Park's discourse was on the Theology of the Intellect and the Feelings as interacting upon and modifying each other. After an introduction showing their entire distinctness and apparent discrepancy, he said in the first place that the Theology of the Intellect was necessary to give shape to that of the Feelings 2 That the theology of the Feelings enlarged the theology of the Intellect and was enlarged thereby. 3. The Theology of the Intellect is necessary to interpret the theology of Feeling and to reconcile its discordant expressions. 4. They are essential to keep each other in their true relative places. The sermon was one of the very highest order. If any unfavorable criticism is to be made upon it, we must leave it to those who felt the power of it less than ourselves.

SOCIETY FOR THE RELIEF OF AGED AND DESTITUTE CLERGYMEN.

According to notice the Society met in the Chapel in Bedford street, on Tuesday morning last, and Rev. Dr. Frothingham was chosen Moderator. The objects of the meeting were stated, and the Secretary read the "Act of Incorporation," which was granted by the Legislature, March 23, 1850. By unanimous vote this "Act" was accepted. The "Constitution" was then read, and by unanimous vote adopted; the blank, relating to the age at which beneficiaries could begin to receive aid, was filled by the number *fifty-five*. The By-Laws were then adopted. Next followed the choice of officers, and by entire unanimity the following gentlemen were elected:—

Rev. Ichabod Nichols, D.D., President.
" Francis Parkman, D.D., } Vice
" N. L. Frothingham, D.D., } Presidents.
" Charles Brooks, Secretary.
" Ephraim Peabody, D.D., Treasurer.
" James Walker, D.D, }
" Alvan Lamson, D.D., }
" Samuel Barrett, D.D., } Directors.
" George Putnam, D.D., }

The Treasurer's annual account was rendered and read; from which it appeared that $4,140.85 have been paid to the "Permanent Fund." There are subscriptions, unpaid, which will raise the whole amount to $4,500.

The following vote was passed: "Voted—That the thanks of this Society be given to those religious congregations and philanthropic individuals, who have so promptly and generously contributed to our *Permanent Fund*."

Rev. A. Young, D.D., was appointed Auditor of the Treasurer's account.

A vote was introduced, stating the expediency of employing an Agent who should make personal applications. This was debated and referred to the Executive Committee.

The meeting then dissolved.

AMERICAN PEACE SOCIETY.

The twenty-second anniversary of this society was held in Park street church, on Monday evening. Notwithstanding the inclemency of the weather a crowded audience assembled. Judge Jay, the President, being absent, Dea. Samuel Greele, one of the Vice Presidents, took the Chair. Rev. Dr. Tucker, of this city, commenced the exercises by reading the Scriptures and prayer.

From the abstract of the Report, which was read by the Rev. Mr. Beckwith, it appears that the Society's operations for the past year have been unusually extensive and encouraging. The idea of superseding the custom of war, by the same substitute that individuals employ in the settlement of their disputes, has at length been brought freely before the world, by three general Peace Congresses. The first was held in London, in 1843; the second at Brussells, in 1848; and the third at Paris last year. After noticing these Congresses, the Report speaks of the Congress, which is to be held at Frankfort next August, and gives an account of the efforts which have been made to secure delegates from this country. It appears that some have gone, and others have been appointed, and it is expected that America will be fully represented at Frankfort.

Touching the subject of petitions, the Report states that a very large number of petitions from all parts of our country had been presented to our Congress, requesting its efforts to secure peaceful substitutes of some sort for the sword, and that only one vote was wanting in the House of Representatives to obtain a special committee on the subject.

Five agents have been in the employ of the society during the year, including one at its office, and its corresponding secretary. Its publications have been much more extensive than usual. There have been published of Jay's Review of the Mexican War, 17,000, and of Livermore's Prize Review, 7,000; in all 24,000 of bound volumes, besides periodical tracts, and other volumes—an amount equal to about *seven millions* of tract pages.

The receipts for the past year have been $6204,31, being an increase over the preceding year of more than 50 per cent.; expenses, $6194,54; leaving in the treasury a balance of $9,77.

The Annual address was delivered by the Rev. A. L. Stone, of this city. It was listened to with marked attention throughout. Its subject was the Antagonism of War to Christianity. Any report of the address, even if we had space to admit it, is rendered unnecessary, as the society have requested a copy for the press. We shall therefore defer any further notice of it to another time.

PRISON DISCIPLINE SOCIETY.

The twenty-fifth annual meeting of the Prison Discipline Society was held at Park street Vestry on Monday, 27th inst., at 12 M.; Hon. Samuel A. Eliot, Vice-President, in the chair. Rev. Dr. Jenks opened the meeting with prayer. The officers for the ensuing year were elected, Hon. S. A. Eliot having been chosen President, in place of Theo. Lyman, deceased. Wm. H. Prescott, Esq., was chosen an additional Vice-President.

The Reports of the Treasurer and Board of Managers were presented and accepted, and ordered to be printed. It was voted not to hold a public meeting; and after prayer by the Rev. Dr. Stow, of the Rowe street Baptist Church, the meeting was adjourned *sine die*.

The Managers' Report notices the decease of several friends of the Society during the past year, namely, John D. Williams, Samuel T. Armstrong, Samuel Miller of Princeton, N. J., Dudley Phelps, Henry Sigourney, Edward H. Robbins, John B. Adan, James Means, (who was for 25 years one of the managers,) and that of Theodore Lyman, the President.

After giving the usual statistical information with regard to prisoners, penitentiaries, &c., the Report alludes to the Houses of Refuge and Reformation for Juvenile Delinquents. It gives many interesting results with regard to them, and concludes this part of the subject with the following language:

"The report of the Institutions show that the great thought which had such a deep hold on the mind of our lamented President and led him to devote more than $80,000 to the Reformation of Juvenile Delinquents, is taking similar hold on the mind of his countrymen, and leads to the delightful expectation, that this great family of free and independent States will have, in a quarter of a century, as many Houses of Refuge and Reformation for Juvenile Delinquents, as it has States in its confederacy; that in this thing the United States will become an example to the nations of the earth, and thus that the name of Theodore Lyman shall ever be held in affectionate remembrance among men, because he marked out the cause, which so few had previously understood, and appropriated so large a portion of his estate to its advancement.

UNITARIAN BOOK AND PAMPHLET SOCIETY.

The annual address before this Society was delivered last Sunday evening by the Rev. G. E. Ellis at the Church of the Saviour in Bedford street. The presence of a respectable audience, notwithstanding the unpropitious state of the weather, was a cheering indication of the interest which is felt in the prosperity of the Society. The address was a plea in behalf of Christian Literature. Mr. Ellis selected his text from the second Epistle to the Corinthians, 10th chap. and 10th verse: "For his letters (say they) are weighty and powerful; but his bodily presence is weak and his speech contemptible." The fact was inferred from this statement and sustained by other authorities, that some weakness or infelicity of appearance, speech or manner impaired the impression of St. Paul's bodily presence, which did not attend his written words. This was considered by the speaker to be an illustration of the truth, that under some conditions, written or printed words may have a higher and better effect—an effect less qualified or impaired, than is wrought by the living personal intercourse or bodily presence of their authors. Books, in some cases, do us more good than would the most familiar acquaintance with their writers. There is sometimes a power in a Book or Pamphlet, which may reach over a greater extent, may sink deeper into the heart and work without resistance or abatement—a power, such as the voice and the example of the living form cannot always exert.

The larger portion of the discourse was devoted to the illustration of this statement, and a sufficiently earnest plea was thereby furnished for the free and wide circulation of a Christian Literature. Mr. Ellis, however, was desirous not to be misunderstood. He did not wish to disparage, at all, the well established superiority of example above precept. In stating and illustrating the peculiar agencies of good, which are wrought by a Christian Literature, he laid aside, without debate, all other means of Christian influence, by which human beings are benefited. Good books never come into collision with the influence that goes forth from the daily life of a true Christian spirit, or with the power of Christian preaching. All good influences work harmoniously together. Having thus guarded his argument from misapprehension, he contended that written words may, under some conditions, accomplish an amount of unqualified good, far exceeding that, which attends the visible presence, influence, or example of their authors. It was shown that all biography, both literary and religious, is filled with confirmatory instances of this fact. Deformities of body, infelicities of spirit, a lack of wide sympathies or fatal defects of character, have often impaired the living influence of the greatest minds, whose written words came to us, laden with beauty and wisdom. In urging this plea for Christian Literature, the highest value was set upon the choice works of religious minds. And here, without depreciating the power of a living example and the weight and influence of character, it was asserted that even the wisest and best may teach with a higher tone, than that of their own lives. The explanation of this is easy. The writings of Christian authors and the contents of their good books are the fruit of their best hours, and expression of their best feelings. The mind appears in them as free as it ever can be on earth from the clogs of the body. The heart rises in them above the more ordinary faults which betray it in the body. Whatever is highest, and purest, and best, in a Christian writer, is poured into his writings as far as he is capable of doing it. Such being the supreme value of a Christian Literature, it becomes one of the highest objects of a Christian effort to gather it up and circulate it freely. It is in many senses the salt of the world, and a salt that cannot lose its savor.

In conclusion, the speaker stated that this Society aims in its humble sphere to aid in diffusing abroad a Christian Literature. "Already have more than 100,000 Tracts and Books been put into circulation through its quiet efforts. It does not aim so much to scatter them—it never casts them forth unasked—it seldom seeks for objects of its benevolence—but stands ready to supply the reasonable wishes of those, who directly or indirectly shall apply for its pages And with only this means of distribution, its books and tracts have gone over the civilised earth. The eye of a confiding faith might follow them on their sacred ministries. Those who believe that good as well as evil is done in secret, will be ready to imagine how the sailor takes from his chest the silent preacher, and the far off wanderer is ministered to by weighty and powerful discourses, and the secluded invalid treasures up the words of Christian illumination and comfort."

MASSACHUSETTS HOME MISSIONARY SOCIETY.

The fifty-first anniversary of this society was held at the Tremont Temple on Tuesday evening Rev. D. Woods presided. Prayer was offered by the Rev. Dr. Tappan of Maine. An abstract of the annual Report was read, from which we learn that the receipts of the Society the past year have been $30,885,32; of which $7,030 have been paid to missionaries in Massachusetts, $2,085 57 for that part of the incidental expenses which belongs to Massachusetts, and $23,000 have been remitted to the Parent Society; in addition to which, $8,677 96 have been paid to the Parent Society by individuals in Massachusetts. The receipts and the disbursements out of the State are larger than the Society has ever been able to report before.

The meeting was very full, the house being crowded in every part. A sermon was preached by the Rev. Wm. M. Rogers of Boston. Its subject was, "Our Country and its Destiny, and our duty to give the Gospel to every portion of our country."

After speaking of the rapid growth of the United States, our resources and wealth, and the dangers that menace us, he concluded as follows.

While we measure the dangers of our country, let us not forget our duty. What should be the conscience and the will of the nation? These would give character to the nation, mould our institutions, control our wealth, and shape our measures. Our duty was a plain one—it was, to bring the conscience and the heart of the nation into harmony with the heart of God. And what was the conscience and the heart of the nation but the conscience and the heart of the individaals that composed it? We must put our nation under the control of that principle that brings the soul first into responsibility to God. While we forget not that we bind the soul to the truest patriotism, we must, bind it fast to the cross of Christ. Every earthly interest must be placed under a spirit that owed no supremacy to anything beneath the heavens—a spirit that could own no higher end of a nation's wealth, than to consecrate it to the world's conversion, obliterating the limits that separate the nations, till they should be one.

It was chiefly in this aspect that the Home Missionary interested him. Passing to the Westward, till the Home Missionary reached the place where the foreign mission had been sent, it encouraged no pedling, nomadic life; it labored for permanency—to build up institutions that should continue. The work of this Society had advanced, till the single missionary, for whom they looked for fifteen months, had increased to more than one thousand, and the churches built up by its sympathies and aid, were pouring back into every treasury of the Lord. To do on, then, blessed of the Lord, borne forward by the breath of prayer, opening the church in the wilderness, anticipating the teeming multitudes to come, and leaving them a monument that we prayed and labored for them before they were born. God had, he said, laid upon us vast responsibilities. We could not cast them off upon a coming generation. God would raise other responsibilities for them. We lived where were planted the seeds of things that were to come up and spring into future life. The fathers, who began this work, and continued yet with trembling hands to lay this responsility upon our shoulders—the coming generations—everything called upon us to be true to our responsibilities, to our country and to our God.

MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY.

This Society met at ten o'clock on Thursday. On receiving the resignation of the Hon. Richard Sullivan, the following resolutions, expressive of the feelings of the members, was passed;

"Voted—That the Society accept with reluctance the resignation of the Hon. Richard Sullivan, who has filled the office of its President for several years, to the honor of the Society and with his accustomed dignity; and that the thanks of the Society and its best wishes for his happiness be respectfully presented to him."

The following officers were chosen for the ensuing year:

Hon. S. A. Eliot, *President*.
Chas. Lowell, D.D, *Vice President*.
Rev. C. Robbins, *Secretary*.
N. Thayer, Esq., *Treasurer*.

EXECUTIVE COMMITTEE.

Benjamin Gould, Esq.
Dr. Parkman
Dr. Barrett
Rev. A. Hill
Rev. A. P. Peabody.

TRUSTEES.

Hon. S. A. Eliot; Hon. Richard Sullivan; Dr. Lowell; Hon. Levi Lincoln; Dr. Parkman; Dr. Barrett; Rev. A. Hill; Rev. A. P. Peabody; Rev. E. Peabody; Rev. C. T. Thayer; Hon. Sidney Willard; Rev. Mr. Wheeler.

☞ The Annual Meeting of the Society for Promoting Christian Knowledge, Piety, and Charity, held their Annual Meeting on Monday, May 27, and was organized as follows:

Rev. Francis Parkman, D.D. *President*,
Rev. Samuel Barrett, D.D *Vice President*,
Rev. Alexander Young, D.D. *Secretary*,
William T. Andrews, Esq., *Treasurer*.

TRUSTEES.

Rev. James W. Thompson, D.D.
Rev. William Newell,
Rev. George E. Ellis,
Rev. Frederic D. Huntington,
Rev. Frederic A. Whitney.

ANTI-SLAVERY CONVENTION.

We have not prepared any report this week, of the doings of the Anti Slavery Convention. Its sessions have been held during the day at the Melodien and in the evening at Cochituate Hall. We have occasionally been present at these Anti Slavery meetings, and may perhaps another week give some of our impressions with regard to them. We have not space to give even a condensed report this week, and perhaps most of our readers will not regret the omission.

LADIES, SOCIETY FOR THE PROMOTION OF EDUCATION AT THE WEST.

The anniversary of this Society was held in Park street Church, Tuesday forenoon.

Prayer was offered by Rev. Dr. Adams, after which an abstract of the annual report was read by Theophilus Marvin, E-q., which states that the Society since its organization, in 1846, have sent to the West more than 60 teachers, and still are not able to meet the urgent calls for more. The number of pupils under their care is 2000, among whom there have been a large number of conversions.

After a hymn was sung, Rev. Mr. Means, of Dorchester, addressed the audience, remarking that he believed the cause of the Society was a most excellent one. He wished the assembly might stand on one of the majestic bluffs of the Father of Waters, and look upon the thousands who are seeking a new home in the great West. It would give them such an idea of their duty to that portion of our country as could not easily be effaced. No Christian can think of the West—what it is and what it will be—without feeling a deep interest in its welfare. These multitudes who are flocking to the West are to take an active part in our political affairs, and wield an influence in forming the religious character of our nation. They should be trained in the paths of virtue, and educated religiously, now. We should fill our land with school houses like those our fathers built, where the Bible is daily read, and where youth shall learn that which is true wisdom. Such schools will be mighty for good. All know the importance of training the young in the way of holiness. First impressions fix the character.

Nor is this the only motive we have for feeling an interest in the West. Romanists have declared that they will have possession of our country. Their plan is to establish schools and colleges, and supply them with first rate men. They mean to seize upon the rising generation. Shall we give up to them, or shall we strive to foil them by their own weapons? It is thus only that we can hope to succeed.

If, as we are told, accomplished Italian ladies, from the banks of the Tiber, are teaching in the log cabins of the West, must we not send out from the homes of New England ladies qualified to counteract their influence? The report tells us that more than sixty teachers have been sent out by the Society; and they are a noble band. They have, in the midst of difficulties, exhibited high Christian virtues. Mercenary motives have been ascribed to them for going to the West. The speaker had had the privilege of reading some of their confidential correspondence, and from evidences there given he believed them as self-denying and disinterested as those who work on foreign ground.

Let us, said the speaker, take wisdom from the example of the Catholics. They know that the female can go where the male cannot, and exert an influence which men cannot. The Society say they cannot furnish teachers enough; he trusted that there would be as many teachers as there are applications. If we have any "peculiar institution" in New England, it is the common school system; and why should we not resolve to carry it abroad through the land, as well as our Southern brethren theirs? None are better fitted for this work than females. The remarks of the Rev. gentlemen were interesting and eloquent, and listened to with much attention.

The Rev. Mr. Thompson, of New York, was the next speaker. He said that as the gentleman who preceded him had expressed a wish that the audience might be transported to the West, to gain a proper sense of their duties, he would wish a still further change—a change in the large audience before him. He would like to have the merchants of Boston there, that the scene might induce them to contribute to the object which the Society have in view; he would have the working men there, that they might witness the necessity of helping to establish such schools as they had provided for themselves.

It is the honor of this Society that it is engaged in a foundation work. If, as one of our most eloquent orators has recently said, the chief glory of our Puritan fathers is the high devotion they exhibited in laying a strong foundation for our republican institutions, then are those teachers who have gone West a noble band. They have gone to lay the foundation of knowledge and virtue. Prosperity will reap the benefit; and to live for posterity is noble. The speaker here entered into a beautiful comparison between the conduct of David in regard to the temple of the Lord, and that of those teachers who have gone West. David could not build the temple during his life time, but formed the high purpose of assisting his son Solomon in the work, and collected materials for him.—So with these teachers; they go West to plant the institutions of New England, though they may not live to see them established.

It is our duty to make preparation for the education of the great West. Ignorance abounds there. Statistics prove that in Illinois and Indiana there are thousands who can neither read nor write. Though there are numbers who feel an interest in schools and churches, their affairs are in such a state, and they are so scattered, that they cannot accomplish by any means all that is necessary, and they look to us for teachers. This Society presents the best plan that has been devised for educating the West. Female teachers, fully as useful as males, are more cheaply supported.

Their teaching, also, carries with it an influence which a man cannot impart. Even in the State of Massachusetts, where the system of education is unrivalled, female teachers are the waste to the proportion of ten to one, and this proportion is constantly increasing. Their influence is found to be most happy. These teachers at the West have formed numerous Sabbath schools. Nor is this all; there is an influence exerted by them on society in general, which is most beneficial. Thus they have the advantage of influence on both mature years and youth. There is yet another influence which they exert—it is social. In the marriage relations their power for good is felt in a remarkable degree. Let the surplus female population of New England be diffused throughout the land, and they will exert an influence on the destinies of this nation which is not to be despised.

In concluding, the speaker offered some remarks in relation to the influence of Romanism in this country. He did not fear that the Roman Catholics would obtain control of these United States. The increase of Romanism is caused in a great measure by immigration; they make few converts, while great numbers of them are yearly converted to Protestantism by our colporteurs and missionaries. And then the increase of Protestants by birth is as five to one Catholic. The Catholics had the start on this continent, and yet they have accomplished but little comparatively. They are Protestant churches all over the West, but the Catholics have no cathedrals. He believed the old New England Puritan spirit would continue to roll back the waves of Romanism.

The speaker also stated that foreign contributions to the cause of Romanism in this country did not exceed $100,000 per year, and most of that was expended in brick and mortar. He did not fear much the seminaries and colleges they establish. Most of them are conducted on plans which excite ridicule rather than respect, and teach only the simplest branches of education. But there is one point to be guarded against. That is female influence. Many men of high character and station at the West, who were reared amidst all the virtues of a New England home, have married Catholic ladies, and been won over to that faith. We should send them New England women for wives.

The remarks of Mr. Thompson were very interesting and forcible.

Rev. Mr. Sawtell next made a few eloquent remarks in relation to the need of Christian mothers and Christian teachers at the West, and their importance in preserving our republican institutions; after which the benediction was pronounced and the meeting separated.

The Services of the week were closed by a sermon in Federal Street Church by Rev. Wm. Stearns of Hingham, on the sources and means of defence against temptation. His text was Eph. 6; 13. The ordinance of the Lord's Supper was then administered by Rev. F. A. Farley of Brooklyn, N. Y.

The various calls on our time and the necessity of preparing a report of the proceedings of the various meetings, oblige us to defer the many suggestions and reflections which this interesting anniversary crowds upon our minds, to another week. We will only say that we believe it has been felt to be not only an interesting but a profitable occasion; and we trust that under the Providence of God many good fruits will appear as the result of the seed which has been sown.

☞ We have materials for a much more extended account of the interesting exercises on Tuesday and Wednesday, but celerity of publication and paucity of room compel us to limit our reporters.

Installation at Mendon.—The installation of Rev W. H. Kinsley over the church and society in Mendon, will take place on Thursday, June 13th.—The sermon will be preached by Rev. Dr. Gannett, of Boston.

Correction The third line of the Sonnet in last week's Register, should read—

"The utmost of world's evil strength,—despair."

MARRIAGES.

In this city, on Monday evening, May 27, by Rev Mr Cruft, Mr William Sherburne to Mrs Laura M. Clark.

May 25, at the South Congregational Church, by Rev Mr Huntington, Mr Albert Thompson to Miss Lucy C. Hopkins, daughter of Solomon Hopkins, Esq.

May 20, at Brattle Square Church, by Rev S. K. Lothrop, Henry A. Kendall, Esq., to Miss Eliza Preston, both of this city.

In Brookline, May 22, by Rev Mr Knapp, Mr Edward J. Cushing of Providence, to Mary Heath, daughter of Dr Charles Wild of B.

In Oxford, May 21, Mr James M. Follansbee of Worcester, to Miss Clara B., daughter of Mr Jeremiah Brown of O.

In Killingly, Conn., May 22, by Rev Mr Whitmore, Mr Charles B. Damond, of Grafton, Mass., to Miss Caroline A. Fisher of K.

In Hallowell, Me., May 21, Mr James M. W. Yerrington of Boston, to Miss Susan E. Mayhew of H.

☞ Notice. The Professors in the Divinity School at Cambridge, would most gratefully acknowledge the reception of one hundred dollars from the estate of Mrs. Mercy Tufts, of Weymouth, bequeathed by her, to be appropriated to the promotion of the interests of the School.
June 1. 1t

☞ The Fair at Quincy. The ladies of the Unitarian Society at Quincy, will hold their Fair for the purchase of a new organ, at the Town Hall, Quincy, commencing upon Wednesday evening, June 12, and continuing through Thursday, and Thursday evening.
Great exertions have been made by the ladies of the Society to make the occasion attractive, and we predict a *magnificient* Fair. The Public is invited.
June 1. 2w

☞ Private Board. Gentlemen and Ladies or families travelling, and visiting the city for a few days or weeks, will find pleasant accommodations at the house of the Publisher of this paper, No. 1 Bedford Place. may18

☞ Notice. The Quarterly Charity Lecture will be preached in the Old South Church, to-morrow evening, at 7 o'clock. June1

☞ The Middlesex North Association will hold their next meeting at Rev. Mr. Morse's, in Tyngsboro', on Wednesday, June 12th, at 10 o'clock, A. M.
June1 2is JOS. C. SMITH, Scribe.

DEATHS.

In this city, May 27, Frederick G. Dodge, 23.

May 23, Mrs Abby H., wife of Nathaniel Melcher, formerly of Portsmouth, and daughter of the late Aaron Breed of Lynn, 52.

In South Boston, May 21, at his residence, Eben'r Trescott, Esq., 73.

In Cambridgeport, May 20, Adora Octavia, 3 yrs 7 mos 12 days, daughter of Nath'l and Lydia H. Cotton; also, Mr Samuel Pond, 63.

In Milton, May 19, George W., only child of George Vose, 4 yrs 8 mos.

In South Sciuate, Mrs Sarah, widow of the late Samuel Jacobs, 94.

At Jamaica Plain, Mrs Martha, widow of the late Hon. Samuel Hinckley of Northampton; Mrs Abby Ann, wife of William P. Abbott, 83.

In Antwerp, Jefferson co, N. Y., May 2, Capt William Bentley, a native of Rhode Island, and a soldier of the revolution, 85.

In Norton, Medina county, Ohio, April 22, in his 90th year, Alexander Griswold, late of Summit county.

In Sacramento, City, California, March 4, George H., son of Dr G. W. Boyden of Beverly, Mass., 20.

At Savannah, (Geo.,) May 24th, suddenly, Moses Eastman, a native of Concord, (N. H.,) but for thirty years a resident of Savannah, and a most estimable citizen.

New Goods Cheap!

—AT THE—

SILK AND SHAWL WAREHOUSE,
66 HANOVER STREET.

STUART & FORBES,

LATE BAGLEY & STUART,

Having completed the alteration in their store have added to the valuable stock, a choice selection

—OF—

SPRING AND SUMMER GOODS,

of all styles and qualities usually found in so large an establishment, such as

SILKS, SHAWLS, VISITES, FRENCH

—AND—

GERMAN GOODS

of every variety.

Housekeeping articles, Mourning Goods, Linens, Damasks, Domestics, Flannels, Blankets, Quilts, Muslin De Laines, Ginghams, Whi e Goods, &c.
junel tf 66 Hanover street, Boston.

NOTICE.

On the 30th of May a work will be issued by Miss C. E. Beecher, entitled, *Truth stranger than Fiction: A Narrative of Recent Transactions, connected with Inquiries in regard to the Rules of Honor, Truth and Justice, which obtain in a distinguished American University.* This work is addressed to the Parochial Clergy of this country, and especially to the Congregational Pastors of New England. The author does not aim to extend its circulation except among those whose attention has been already directed to its subject

POETRY.

[For the Register.]

THE COUNCIL OF CLERMONT

BY ADA MORRIS.

A trumpet-call rang through the land—
A summons loud and shrill,
And ere its trembling echoes died
In murmurs faint, and still—
The King amid his vassal train,
The Noble in his hall,
The Soldier on the battle-plain,
Had answered to its call.
Each heart with wild response beat high,
And thrilled to hear that war-like cry.

The dark-browed Peasant mid his vines,
Looked up with fear that day;
And Children 'neath the sunny limes
Forgot their wonted play;
A grand Triumphal march they saw,
With glittering forms ride by;
Yet War's wild clamor was not there
Nor Victory's swelling cry,
But tramp of hoof, and steel's loud clang,
Throughout the echoing valleys rang.

The Captive in his silent cell,
Heard their dull tramp afar,
And dreaming, thought himself again
Amid the ranks of War.
The Patriarch 'neath his household tree
Saw their long lines go by,
And looked upon the rusty sword
He had put off—to die.
His old veins thrilled with youth again,
As he went forth to join the train.

The white-robed Priest beside the shrine,
Stayed not for shrift, or dole;
And mitred Prelates swelled the ranks
With Crucifix, and Stole;
And dark plumes waved upon the air,
And silken banners streamed,
And sword, and spear, and arquebuss,
With jewelled lustre gleamed.
To Clermont's walls, with measured tread
And lofty pomp, the Pilgrims sped.

A countless throng, they gathered there,
In Council stern and grand,
To rescue from the Infidel
The trampled Holy Land,
To rend the Crescent standard's folds
Which waved o'er Palestine;
And raise the Cross of Victory
Above the Saviour's shrine.
"God wills it," burst from every tongue,
And far and near, that war cry rung.

So in the restless human heart,
That holy shrine within—
Dwell idle thoughts, and earthly loves,
And promptings dark of sin;
And Conscience speaks with trumpet-tongue,
And summons council high,
And bids us raise the standard there
Of Truth and Purity.
The long Crusade of Life is ours,
To gain at length fair Eden's bowers.

On to the warfare; heart and soul,
The spirit's ceaseless strife,
The Holy Sepulchre we seek,
The Gates of Endless Life.
The conflict may be fierce and wild
With Paynim hosts within;
Yet, let the voice which whispers Peace
Be heard through Passion's din;
Let Sloth's dark rust stain not thy shield,
And thine shall be the Victor's field.

Westfield, May 20.

MISCELLANEOUS.

THE EVENING SCHOOLS FOR ADULTS.

These excellent institutions have been kept open during the past winter in this and most of the neighboring cities. The following is Mr. Ball's report in Salem.

The Evening Free School, for females, was opened on the 3d of December, 1849, and closed May 7, 1850, embracing a period of five months. It was kept on Monday and Tuesday evenings.

It is with much pleasure that we state that a greater and more marked improvement has been made by them this season, than during any previous year.

Their proficiency in reading, writing and ciphering, (the only branches taught,) has been such as to surprise both teachers and visitors. The zeal and determination with which the majority of them entered upon their duties, their perseverance and consequent success, are alike encouraging to all similarly situated as life. Some cases are worthy of notice.

One girl, of 22 years, arose on Monday mornings, at 2 o'clock, in order to accomplish her hard day's work in season to attend the school. Her improvement in her studies has indeed been pleasing.

Mothers have come to the school at 8 o'clock, after their children were asleep, to learn to write and cipher. One mother, however, locked her house, and brought her little son with her.

Other scholars, from 14 to 20 years of age, have learned in about three months to read with great ease, and also to write as well as many who have attended day school for some years.

Several who could not even write their own names legibly, have this winter written to their friends at a distance, and are now able to read the letters they receive.

The school for males commenced Dec. 6, 1849, and closed March 29, 1850. This was kept on Thursday and Friday evenings.

The names entered on the Register, this season, number greater than any season previous; but, owing to two or three causes—such as the unusually mild weather, which enabled many to labor during the day, and the want of more teachers whose business would allow them to be present every evening—the average attendance has been less. Yet, notwithstanding these disadvantages, a decided advance was made by the scholars, in the three branches taught them. That laboring men, ignorant of the alphabet and of the formation of letters, have been taught to read poetry with ease, and write to their friends abroad, are proofs that the labors of the teachers have not been in vain. Another season, if an adequate number of teachers can be engaged *for the term*, far greater progress will undoubtedly be made. What we have suffered for every year in the male department, has been a full number of patient, persevering teachers. Those who have been enabled to devote time to this self-denying work, have been well rewarded in their scholars' improvement.

The whole number entered on the Register from Dec. 3, 1849, is 233 males, and 286 females.

Total. 519

Average age of Males, 16—Females, 17.34 years.

Average attendance to March 1st, was 77 Males, and 130 Females; and for the whole term, 66 Males and 118 Females—making 184 instructed every week, as not a single evening has been omitted.

The highest number present on any one evening was 104 Males and 166 Females.

The average attendance of Teachers has been 11 Gentlemen, and 24 Ladies.

The School is FREE in every sense of the word. Not a teacher connected with it is paid for services, nor has a scholar been required to pay either for tuition or for books, from its commencement.

I desire to tender my sincere thanks to the efficient and self-denying teachers who have cooperated with me in this important work. My thanks are also due to Mr. G. L. Weston, for superintending the school during the sickness of my family, in February last.

Through the liberality of the City Government, an appropriation of $300 was made towards the support of the school the past season, and it is to be trusted that the good accomplished will induce them to repeat the act, so long as an evening school is needed.

We are far, very far, from thinking the present system of the school perfect. We view it as but in its infancy, believing that every year will suggest improvements.

What greater pleasure to a philanthropic heart than to be a teacher in such a school; to instruct those whose minds have long been in darkness, and to be the means of imparting light and knowledge! We have evidence every year of the moral and elevating influence of the school, and that God is continually blessing the efforts of those who are laboring in this noble cause.

JOHN BALL.

TEMPERANCE HOUSES.

From no one point of view can the true progress of the temperance cause be more clearly indicated than from the numbers, character and success of the various hotels established upon the thorough teetotal principle. There are now seven large hotels in this city conducted upon the temperance plan, and we learn that all of them are well patronized and sustained by the travelling public.

The Marlboro Hotel was the pioneer in this reform, and it has continued to receive the patronage of a large class of persons from all sections of the United States, during the long series of years it has been conducted upon the cold water plan.

The Adams House was opened about two years since by its present proprietors, as a first class hotel, with every requisite to make it a genteel residence, without the presence of intoxicating drink, in any of its alluring forms. This experiment has proved to be triumphantly successful, and this fine house now stands first upon the list of temperance hotels in New England, at least if not in the country. During the late session of the Legislature, this house was the headquarters, not only of the popular chief magistrate of the Commonwealth and others high in authority in the State, but it was also the home of the prominent members of the opposite parties, and it is doubtless owing to the friendly social intercourse between the leaders of the three political parties, at the place of their city residence, that the asperities of partisan warfare were so rarely observed during the long session of the Legislature. The Adams House is patronized by large numbers of professional gentlemen, and it is liberally supported by the community.

The Quincy House has been recently altered and enlarged, so that it has now all the modern improvements. This house is conducted upon the most rigid adherence to temperance. It is finely located for the accommodation of business men, and is patronized by the first class of traders from all the New England States.

The City Hotel, the Washington Coffee House, the Pearl Street House, and the Franklin House, are conducted upon cold water principles, as in all of them King Alcohol has been entirely banished, and neither distilled nor fermented drinks are tolerated upon the premises. These houses have each their particular patrons, and they are all represented to us to be doing a profitable business.

We learn that the Winthrop House is to be altered by the construction of a large dining room on a line with the street, and it is to be enlarged by the addition of two stories. It will be reopened to the public in August, as a temperance house; and it is rumored that it will be conducted under the auspices of an experienced and popular landlord.

Few persons are aware of the great influence which good hotels exert in inducing travellers to visit the places where they are located, and in these days of practical temperance, we regard it as a public blessing that our city can present to its visitors so many public houses conducted upon temperance principles. [Transcript.

DISCOVERY OF THE SOURCES OF THE MISSISSIPPI.

The *St. Paul* (Minnesota) *Chronicle and Register*, in quite an elaborate and very interesting article on the Mississippi River, embracing a mention of the discovery of its Mouth, and an account of subsequent explorations upon its shores, details with some particularity the final ascertainment of its main source, in Lake Itasca, by Mr. Schoolcraft in the year 1832. This was more than 300 years after the period in which its outlet into the Gulf of Mexico was first discovered by the Spaniards.

Mr. Schoolcraft had been a zealous and active member of the expedition in search of the sources of the Father of Waters, under Gen. Cass in 1820, and well understood the work he had to perform, when he started out with his company to resume the exploration. The *Chronicle and Register* says:

"He began at the precise point where Pike in 1806, and Cass in 1820 had dropt it. He reached the large island in upper Red Cedar or Cassina Lake, early in July of that year, where he encamped his escort of soldiers, extra men and heavy baggage, and taking five small hunting canoes with Indian guides and steersmen, he traced the Mississippi, through all its involutions and expanding lakes and rapids, by its longest branch to its most remote source in Itasca Lake. About 45 miles above the Red Cedar, he reached the summit of the Crosswater or Lac Traverse—a large and beautiful lake, surrounded with maples and other hard wood. He found the river to fall, by a series of small rapids, 46 feet aggregate in this distance. The north end, or head of this lake, was ascertained to be the most northerly point of the main channel of the Mississippi. It is in latitude 47 deg. 28 min. 36 sec. The traveller or voyageur, above this point, ascends exclusively south or west to its source.

"In the course of four or five miles above Lac Traverse, the Pamidjeguma, or Crosswater of the Chippewa, the Mississippi has its primary forks.—Schoolcraft took the shortest or left hand fork, leading through Lake Plantagenet, to its source in Assawa or Perch lake—a route by which he avoided many rapids. From this lake he crossed the highlands of the Hauteur des Terres, the men carrying his five small two-fathom canoes and baggage on their backs. The utmost altitude of this above the ocean is 1680 feet. In this route, in which every one carried something, he was accompanied by the late Dr. Houghton and Col. Allen, (then Lieut. Allen,) of the Army, two gentlemen who subsequently distinguished themselves in their several departments, and by Mr. Bentwell, a clergyman from New Hampshire, and Mr. John Stone, of Michigan; with Oxawindib, or Yellow Head, a Chippewa chief, as the principal guide. After passing about six miles over fallen timber and bog, now passing through close thickets, and then ascending lofty sand hills, covered with dwarf funeral looking pine (the Pinus bansiamus) he reached Itasca lake, the actual source of the longest and main fork of the Mississippi, (the Lac la Biche of the French) on the 12th of July, 1832, being just 305 years after the Spanish had first, incidentally, descried its mouth. This beautiful lake, which is some five to seven miles in length, reposes amidst hills of marine sand of the drift epoch, and consists of pure springs of water, gushing out in copious rills, within a visible basin. The Indian term of Tot oshca, (written Itasca in the narrative) and denoting a characteristic property of the female breast, imparts a vivid idea in which these infant sources of the father of rivers gush from their sandy elevations. Its distance from the Gulf of Mexico he estimated at 3,160 miles—the distance from Cass lake at 125 miles, in which space it has one considerable fall, the Ka-bi-ca—and many rapids, during which there is a total descent of 119 feet. The whole journey, out and back, was 290 miles. The entire altitude of the lake above the ocean, as determined by Mr. Nicollett, in 1836, is 1595 feet—which is 105 feet below the summit of the environing hills, and its altitude at Schoolcraft's Island, the only island in it, at 47 deg. 13 min. 35 sec. which is 25 min. 11 sec. south of the summit of Lac Traverse. From this time the source of the Mississippi has remained a fixed fact in our geography.

"Schoolcraft hoisted a United States flag, on a firm staff, which was saluted by the Chippewas as it went up, and which he left flying, when he took his departure down the main fork of the stream—the fork to which the Indians constantly apply the name of the Mississippi."

PUSEYISM. The Rev. Charles McIlvaine, Bishop of the Episcopal Church in Ohio, says: "The whole system is one of *church* instead of *Christ*; *priest* instead of *gospel*; *concealment* of *truth*, instead of '*manifestation of truth*;' *ignorant superstition* instead of *enlightened faith*; *bondage* where we are promised *liberty*—all tending to lead us with whatever is odious in the worst meaning of priestcraft, in the place of the free, affectionate, enlarging, elevating, and cheerful liberty of the children of God."

FOR CHILDREN.

I CAN'T.

How often, very often, do we hear that disagreeable little expression used, especially by young girls, and very often, after they consider themselves young *ladies*. Some duty is required, a lesson, for example, which requires a little application in mastering it, but it is so difficult, I *can't* learn it,—or there is a piece of needlework on hand which, with a little patience, would soon be neatly finished, but I can't, it's so tedious. So the lesson is unlearned, the work unfinished, and a thousand other things neglected for the want of that energy, that spirit, which will enable a young lady to say, I can and I will do whatsoever my hands find to do, and I'll do it with all my might.

I have often seen the face of a parent overshadowed by sadness and gloom, from this want of self-denial in the child, this selfishness I should call it, for selfishness, in ninety-nine cases out of a hundred, is the prompter of *I can't*. A mother, wearied with the care and trouble of a household, desires a daughter to attend to some slight concern, but 'I can't, mother, now, for this last new novel of Mrs. Somebody's is so very entertaining, that it would be cruel to break off in the midst of this most thrilling scene.' A father comes in after a day of close attention to his business, and is the comfortable chair wheeled to the corner? are the slippers and gown brought? are any of those numberless attentions paid which so gladden a father's heart, which render the 'ingle side' to him the most attractive spot on earth? Oh no! 'The last new Polka I must learn, and I can't attend to him now.' And there is a Father in heaven: is the homage of the heart given to him in the days of early youth? Often I fear 'tis said, "I *can't* attend to such serious concerns while I am yet so young." I'll enjoy the pleasure of this world while I can, and wait for a 'more convenient season.' And will that season ever come? The Bible gives us no promise that the future will be ours to repent in. It says: *Now* is the accepted time, *now* is the day of salvation. Substitute then, my young friends, I *can* for I can't, and each victory will make the task easier. You will not, in future life, regret the knowledge you acquired from your books, although it was difficult to obtain, nor will you regret that you performed your task, whatever it might be, with cheerfulness. You will not, when standing by the bedside of dying parents, regret that you ministered to their comfort and happiness in this world; nor will you regret, when dying yourself, that you remembered your Creator in the days of your youth. [Miscellany.

THE WHITE LAMB.

Little Samuel K—— was the child of pious parents in a respectable station of life, his father keeping an ironmonger's store. He was born in 1774, and from his earliest infancy, together with his brothers and sisters, was trained up in the nurture and admonition of the Lord.

When Samuel was about seven years old, he was once left in charge of the shop. A man passed by, crying, 'Little lambs, all white and clean, at one penny each!' In his desire to possess one of the lambs, little Samuel forgot that the eye of God was upon him, and taking a penny from the till, he ran out and bought one. His mother, when she afterwards saw his purchase, asked him how he came by the money: he evaded the question with something like a lie. In God's sight it was a lie, for he kept back the truth.

The lamb was placed on the chimney shelf, and much admired by all. And now dear children, do you think Samuel was happy? Oh no. He says, 'The lamb became a source of deep sorrow to me. I constantly thought I heard the words, "Though shalt not steal; though shalt not lie," sounding in my ears. Sin and darkness overcame my soul, and in great grief I went to a hayloft, and there prayed and pleaded for mercy and pardon. I asked for mercy for Jesus' sake. With joy I left the loft, believing the text, "Thy sins, that are many, are forgiven me." I went to my mother told her what I had done, sought her forgiveness, and burnt the lamb, whilst she wept over her young penitent.' [Churchman's Monthly Penny Magazine.

THE BOSTON EMPORIUM
—OF—
SHAWLS AND SILK GOODS!
Jewett & Prescott,
No. 2 Milk Street,

HAVE received for the SPRING TRADE of 1850, a truly Magnificent Assortment of SHAWLS, SILK GOODS, &c., which is submitted to the Public, for approval.

CASHMERE LONG and *SQUARE SHAWLS—PLAIN EMBROIDERED* and *DAMASK FIGURED CRAPE SHAWLS—BAY STATE LONG* and *SQUARE SHAWLS—BLACK SILK SHAWLS*,—or, to sum up the catalogue, *EVERY KIND OF SHAWLS*,—Rich and Elegant,—Common and Substantial, Low Priced and Expensive.

BLACK and *FANCY COLORED SILKS* for Dresses, in the same unlimited variety of Styles and Qualities.

CAMELEON SATIN DE CHINES and *FRENCH SATINS.*

CANTON and *INDIA SILKS* and *SHAWLS.*

CRAPE and *CASHMERE MANTLES* and *SCARFS.*

FRENCH SACKS, VISITES and *MANTILLAS*, in true Paris styles, and RICH SILKS in suitable widths for all these articles.

MOURNING SHAWLS and *SILK GOODS* of all kinds.

Also, *FINE BOMBAZINES* and *ALPACCAS.—WIDE SILK VELVETS* for Visites and Shawls.

Each Steamer and Packet from Liverpool or Havre adds something new to our assortment, keeping it ever fresh and attractive. All Purchasers, *(including the Ladies en masse,)* are assured of our intention to present at all times *the Best Goods—the Largest Variety*—and at *uniform Low Prices.*

JEWETT & PRESCOTT,

No. 2 Milk Street, Boston, a few steps from Washington st.
march16 3mosis

THE
BOYS' CLOTHING
ESTABLISHMENT
IS NOW IN SUCCESSFUL OPERATION AND PREPARING FOR A MUCH LARGER
SPRING AND SUMMER BUSINESS
THAN HAS EVER YET BEEN DONE

The STORE, although previously extensive, has been enlarged by the addition of a part of an Adjoining Building,

THEREBY MAKING THE SECOND STORY ONE OF THE MOST SPACIOUS AND BEST ARRANGED SALES ROOMS IN THE CITY!

The Stock is much larger than at any former period, and to which additions are constantly being made. It is, we believe, generally admitted that the

Boys' Clothing at this Establishment

Is better cut, better made, the sizes better assorted, and as a whole in far better taste than at any Store in this City!

There is no want of attention to the
CONSTANT CHANGES OF FASHION,
And purchasers may rely with PERFECT CONFIDENCE on being able to find whatever is desirable in this line.

THOSE WHO BUY AT WHOLESALE
WILL FIND OUR ASSORTMENT WORTHY OF THEIR ATTENTION!
SUCH AS CANNOT BE MET WITH ELSEWHERE,
—AND AT THE—
LOWEST PRICES!
BRANCH OF THE TRADE IS PARTICULARLY SOLICITED,
THE TERMS BEING LIBERAL.

Oliver Hudson & Co.
No. 4
Brattle, near Court Street, Boston.
feb23 tf

Spring and Summer Goods!

WE have received by the late arrivals of French and English Steamers and Packet Ships,
A LARGE STOCK OF
NEW AND DESIRABLE GOODS,
For the present and approaching season,
—CONSISTING OF—
SHAWLS, SILKS, DRESS GOODS
OF EVERY DESCRIPTION,
LINENS
OF A LONG APPROVED MAKE,
ARTICLES FOR BOYS' WEAR, &c.

We have also received a full supply of
American Manufactured Goods.

Purchasers will always be able to find nearly every article of DRY GOODS wanted in families, and always at the LOWEST PRICES.

DANIELL & CO.,
may4 3mos 249 Washington street.

COLLEGE AND SCHOOL TEXT-BOOKS—Published by D. APPLETON & CO., 200 Broadway, New York.

I. GREEK AND LATIN.—Arnold's First and Second Latin Book and Practical Grammar, 12mo, 75 cts—Arnold's Latin Prose Composition, $1—Arnold's Cornelius Nepos, with Notes, 12mo, $1—Arnold's First Greek Book, 62 cts—Arnold's Greek Prose Composition, 12mo, 75 cts—Arnold's Greek Reading Book, edited by Spencer, 12mo, $1 50—Beza's Latin Testament, 12mo, 62 cts—Livy, with Notes, by Lincoln, 12mo, $1—Cæsar's Commentaries; Notes by Spencer, 12mo, $1—Tacitus's Histories, with Notes by Tyler, 12mo, $1—Tacitus's Germania and Agricola; Notes by Tyler, 12mo, 62 cts.

II. FRENCH.—Collott's Dramatic French Reader, 12mo, $1—De Fivas's Elementary French Reader, 16mo, 50 cts—De Fivas's Advanced French Reader, $1—Ollendorff's New Method of Learning French, edited by J. L. Jewett, 12mo, $1—Key to do, 75 cts—Rowan's Modern French Reader, 12mo, 75 cts—Surrenne's French Pronouncing Dictionary, 12mo, $1 50.

III. GERMAN.—Adler's Progressive German Reader, 12mo, $1—Adler's German and English and English and German Dictionary, compiled from the best authorities, 1 vol, large 8vo, $5—Ollendorff's New Method of Learning German, edited by G. J. Adler, 12mo, $1 50—Key to do, 75 cts.

IV. ITALIAN.—Foresti's Italian Reader, 12mo, $1—Ollendorff's New Method of Learning Italian, edited by F. Foresti, 12mo, $1 50—Key to do 75 cts.

V. SPANISH.—Ollendorff's New Method of Learning Spanish, by M. Velazquez and T. Simonne, 12mo, $1 50—Key to do 75 cts—Velazquez's New Spanish Reader, with Lexicon, 12mo, $1 25—Valezquez's Spanish Phrase Book, 18mo, 38 cts.

VI. HEBREW.—Gesenius's Hebrew Grammar, edited by Rodigar; translated from the best German edition, by Conant, 8vo, $2.

VII. ENGLISH.—Arnold's Lectures on Modern History, 12mo, $1 25—Bojesen and Arnold's Manual of Greek and Roman Antiquities, 12mo, $1—Chase's Treatise on Algebra, 12mo, $1—Crosby's 1st Lessons in Geometry, 38 cts—Emerson's Class Book of Zoology, 38 cts—Everett's System of English Versification, 12mo, 75 cts—Graham's English Synonyms, edited by Prof. Reed, of Pennsylvania University, 12mo, $1—Guizot's History of Civilization; Notes by Professor Henry, of N. Y. University, 12mo, $1—How's Shaksperean Reader, 12mo, $1—Keightley's Mythology of Greece and Rome, 18mo, 42 cts—Magnall's Historical Questions, with American Additions, 12mo, $1—Markham's School History of England, edited by Eliza Robbins, author of "Popular Lessons," 12mo, 75 cts—Mandeville's Elements of Reading and Oratory, 8vo, $1 25—Mandeville's Reading Books, Parts 1, 2, 3, 4, 5—Putz and Arnold's Manual of Ancient Geography and History, 12mo, $1—Reid's Dictionary of the English Language, with Derivations, &c., 12mo, $1—Taylor's Manual of Modern and Ancient History, edited by Prof. Henry, 8vo, Cloth or Sheep, $2 25—Taylor' Ancient History, separate, $1 50—Taylor's Modern do, $1 25—Wright's Primary Lessons, or Child's First Book.

NEARLY READY.—Roise's Exercises in Greek Composition, 12mo—Thatcher's Cicero de Officiis, 12mo—Lincoln's Horace, 12mo—Ollendorff's Elementary French Grammar, by G. W. Greene. ag25.

SABBATH SCHOOL DEPOSITORY,
111 Washington Street.

CROSBY & NICHOLS, have for sale, a large collection of *BOOKS FOR SABBATH SCHOOL* and *JUVENILE LIBRARIES*, to which they invite the attention of all interested in Sabbath Schools.

☞ Books will at any time be sent for examination, with the privilege of returning any that are not desired.

C. & N. publish the following Manuals for Sabbath Schools:

A Manual of Christian Doctrine and Institutions,—with Answers in the Language of Scripture. By Rev. A. B. Fuller.

*** The Publishers have received from Rev. Dr. Francis of Cambridge, Rev. A. P. Peabody of Portsmouth, and Hon. Stephen C. Phillips (President of the Boston Sunday School Society), letters, recommending the Manual in the highest terms.

Lessons on the Parables; by Rev. F. D. Huntington.
A Scripture Catechism of the Christian Religion,—stated in the words of the Bible; by Rev. Ephraim Peabody.
The Gospel Narratives; by Rev. H. A. Miles.
The Ministry of Christ; by Rev. T. B. Fox.
A Manual on the Book of Acts; by Rev. T. B. Fox.
The Words of Christ; from the New Testament.
Cartee's Questions on the New Testament. Parts I. and II.
The First Book for Sunday Schools.
The Sunday School Hymn and Service Book. By Hon. Stephen C. Phillips.
The Sunday School Singing Book.

☞ Specimens of the above will be sent to any Clergyman or Superintendent who may wish them for examination. may11

New Edition, Improved.
THE CHRISTIAN'S CATECHISM
—OR—
Lessons from the Old and New Testaments on Religion and Morality.

For the use of Families and Sunday Schools, by Lewis G. Pray, Author of History of Sunday Schools.

THE following among others, voluntary testimonials to the character and value of the 'Christian's Catechism' have been received by the author from Clergymen and Laymen of our denomination.

"I thank you for the copy of the Christian's Catechism, which you were kind enough to send me. I have read it carefully through, and think it admirably adapted for the purpose for which it was composed. To suggest topics of conversation to a class, and to make teacher and taught, search the Scriptures, I know of no text book better adapted. This, in my view, should be the end proposed by all books used in Sunday Schools."

"I thank you for the copy of your Catechism you sent me. It seems to me the very thing to supply an existing need both in respect to teacher and pupil. I wish to supply a portion of my Sabbath School with the work. Send me, &c."

"I regard it as an excellence of your Catechism that it is suited to make the scholar study and think; that it expects a *prepared lesson* on his part;—while, at the same time, it is, throughout, so very suggestive, and so seizes hold of the really important facts and principles, disposing them in suitable order, that it can hardly fail to incite an intelligent teacher to doing his part. The topics seem to be very well chosen indeed. The employment of Scripture language for answers, presents some peculiar advantages."

"It fills a space I have wished to see occupied, and supplies what—so far as the first part is concerned, I had once, when a Sunday School teacher, thought of attempting myself. Children grow up without any accurate knowledge of the Old Testament for the want of this very Manual which you have now prepared. * * The arrangement of the Second Part strikes me also as felicitous, and calculated to impress children concerning moral and religious duties."

"It appears to me really to supply a great want in Sunday School instruction, and to supply it well."

"I should not want anything better as a Sunday School teacher, than to take your little book with a class of young scholars,—go along slowly and thoroughly, and require them to repeat the Scripture passages referred to,—talk with them—explain—illustrate—require at every new lesson a recapitulation on their part of what I had said on the previous Sunday (that would exercise their memory, and deepen the foundation I wished to lay) and after I have thus been through the book, go over it again with them two or three times."

"I have not examined a Manual in which answers are given by quotations from Scripture with which I have been more pleased than with yours."

"I have never been quite satisfied with the mode of teaching in our Sabbath Schools. Teachers are too much confined to their text books. The schools are mechanical and consequently monotonous. The suggestions to teachers in the First Part of your book will tend somewhat to break up that evil."

"I thank you heartily on my own account for your Christian Catechism, and in behalf of the less fortunate class of children among whom I am more particularly called to labor. * * I like the Second Part of your Manual, especially in which Religious and Moral duties are pointed out in specific passages of Scripture of, generally, so simple and direct a character that any child able to perceive the nature of the duty, cannot but understand the language of the injunction. The longer I live the more do I reverence the "Book of Books", and I think the more it is studied and stamped on the memory the better."

"A thorough examination of your Catechism has given me great satisfaction, and meets with my unqualified approbation. It meets a want which has long been felt,—at least which I have felt ever since I have been the Pastor of a Sunday School. In my judgment it possesses advantages over any C techism now in use among us, and supplies deficiences which they exhibit. I have already introduced it into our school, and another year shall call for more copies."

"Your little 'Christian's Catechism', I have just run through, and think it a valuable addition to our stock of Sunday School books."

"A Catechism is one of those important works whose influence for good or evil, cannot easily be estimated. The orbit of its tiniest words is so inconceivably science is adequate to calculate. Taking this view, what shall be said of your compilation? I am settled on *one* point,—that you have put nothing into it which any sincere believer in Christ will regret, or will ever gainsay. If your Catechism is faulty in anything it must be in what is wanting, and not in what it has: The error if anywhere, lies in its omissions not in its commissions. And yet some of its omissions are praiseworthy and admirable; and come precisely into accordance with my notions and experience. * You have given the teacher something to *do*. * * Your brief hints at the close of the chapters, in the first half, are to the purpose, and to use a familiar phrase, are "first rate"—"run the thing."

Second Edition, revised and corrected. Just published by may4 S. G. SIMPKINS.

WORKS OF THE FATHERS.
BEST EDITIONS.

FOR sale by LITTLE & BROWN, 112 Washington st.
Bishop Horne's Works, 6 vols 8vo, half calf.
Hooker's Works, by Keble, 3 vols 8vo, full calf, extra.
Barrow's Works, 6 vols 8vo, half calf.
Bishop Hall's Works 12 vols 8vo, tree calf.
Waterland's Works, 6 vols, full calf.
Chillingworth's Works 3 vols 8vo, full calf, extra.
Dr Donne's Works. 6 vols 8vo, full calf.
Bishop Jewel's Works, 8 vols 8vo, full calf.
Dean Graves's Works 4 vols 8vo, tree calf.
Dr. Paley's Works, 4 vols 8vo, calf extra.
Archbishop Magee's Works, 2 vols 8vo.
Pearson's Minor Theological Works, 2 vols, 8vo. calf.
Doane's Devotions, 12mo, calf, &c. &c. &c.

We would call particular attention to the foregoing, as fine copies, in perfect order, of the best editions.

ANGLO CATHOLIC THEOLOGY.

Library of Anglo Catholic Theology, 50 vols 8vo, cloth, uniform set.
Anglo Catholicism not Apostolical, by W. L. Alexander, 8vo For sale by LITTLE & BROWN,
may25 112 Washington st.

THE Subscriber, living on a Farm pleasantly and salubriously situated, 31 miles from Boston, (easily accessible by Railroad and Stage) wishes to take into his family 6 or 8 boys, of ages from 8 to 12. His best efforts will be devoted to promote their health, improvement, and progress in their studies.

For further particulars, inquiry may be made by letter.
RICHARD S. EDES
Bolton, Worcester Co., Jan. 7th, 1850.
jan19 1iaotf

State Mutual
LIFE INSURANCE COMPANY
WORCESTER.

GUARANTEED CAPITAL $1000,000.
Hon. JOHN DAVIS, President.
Hon. ISAAC DAVIS, } Vice Presidents.
Hon. STEPHEN SALISBURY, }

DIRECTORS.

Hon A. D. Foster,	Hon. E. Washburn,
Ichabod Washburn,	Hon Alex. De Witt,
John Milton Earle,	Hon. John Brooks,
John Green, M. D.	Charles W. Wilder,
Benj. F. Heywood, M. D.	Hon. Henry W. Cushman,
Charles Washburn, Esq.	Henry Chapin, Esq.
Joseph Sargent, M. D.	Freeman Upham, Esq.
C. L. Putnam,	Elisha P. Fearing, Esq.
William Dickinson, Esq.	Joseph A. Denny, Esq
H. N. Bigelow.	Clarendon Harris

WILLIAM DICKINSON, Treasurer.

This Company commenced issuing Policies of Assurance on the 1st of June, 1845, and in four years have issued 1893 Policies, and received $135,821 59 in premiums.

Premiums of Assurance for One Hundred Dollars.

Annual Payments.			Annual Payments.		
Age.	For 7 yrs.	For Life.	Age.	For 7 yrs.	For Life.
15	$0 66	$1 10	40	$1 37	$2 38
20	68	1 24	43	1 39	2 50
25	83	1 44	46	1 37	2 76
28	95	1 59	50	1 53	2 25
31	99	1 72	54	2 13	3 96
34	1 06	1 88	58	3 17	5 42
37	1 22	2 07	60	3 63	4 29

In addition to the above premiums, a deposit of 6 per cent. on the premiums will be required; and a deposit note varying at the different ages from 15 to 30 per cent. on the premiums.

Applications for Assurance may be made at the Office of the Company, at the Central Bank, in Worcester, and to the Agents in New England, New York, New Jersey, Pennsylvania, and Ohio.

NATHL. FORD, 21 State Street, Agent for Boston.
CLARENDON HARRIS, Secretary.
Worcester, February, 1850. feb23

HASTINGS AND BRADBURYS'
NEW MUSIC BOOK.
THE MENDELSSOHN COLLECTION,
—OR—
HASTINGS AND BRADBURY'S THIRD BOOK OF PSALMODY.

CONTAINING original music and selections from the best European and American Composers. Consisting of TUNES, ANTHEMS, MOTETS, INTROITS, SENTENCES and CHANTS, with an appendix of the most approved Standard Church Tunes, for Congregational Singing, by THOMAS HASTINGS & WILLIAM B. BRADBURY.

We think we can assure the lovers of Sacred Music that such a collection of choice gems has never before been presented for their inspection and gratification. The book contains 400 pages; the last 50 pages being devoted exclusively to a selection of the choicest and most approved Standard Congregational Tunes in the various metres, leaving the body of the book to be occupied wholly with original and selected matter from the best sources, much of which was composed, arranged, or selected by Mr. Bradbury, during his late residence in Germany. The MENDELSSOHN COLLECTION is printed on superior paper, and notwithstanding the quantity and superior quality of the matter contained in it, is afforded at the same price of music books of the ordinary size

The Mendelssohn Collection is for sale in Boston, by B B. Mussey & Co., Gould, Kendall & Lincoln, Oliver Ditson, and at other book and music stores.

MARK H. NEWMAN & CO., Publishers.
Sep.1. 199 Broadway, New York.

NEW HYMN BOOK.
CHRISTIAN HYMNS;
FOR PUBLIC AND PRIVATE WORSHIP.
NINETEENTH EDITION.

THE Subscribers would ask the particular attention of Clergymen, and of Churches and Societies generally, to this new and highly approved Collection of Hymns for Public Worship, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than any now in use, better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

Although this book has been published less than four years, it is now used in *fifty* of our Societies, and this fact is considered sufficient to show the estimation in which it is held, and the manner in which it has stood the test of comparison with other Collections.

The following are some of the peculiar merits of the Christian Hymns:—the number of hymns is very large; the variety of subjects and metres is very great; the hymns are better adapted for singing; the plan of arrangment is improved; and the price is very low.

The following is a list of places where the Christian Hymns is in use.

MAINE.
Belfast; Thomaston; Bath.

NEW HAMPSHIRE.
Dublin; Keene; Peterboro'; Wilton; Concord Manchester; Fitzwilliam.

VERMONT.
Pomfret; Windsor.

MASSACHUSETTS.
Hollis Street Society; Twelfth Society; New North; Broadway Society, Boston; Lee Street Society, Divinity School, Cambridge; East Cambridge; Hingham; East Medway; Barnstable; Taunton; Hopkinton; Bridgewater; East Bridgewater; West Bridgewater; Harvard; Roxbury; Concord; Stow; Worcester; Upton; Fitchburg; West Newton; Lawrence Dedham; Gloucester; Northboro'; Woburn; Winchendon; Dorchester; New Bedford; Ware.

NEW YORK; Troy.

WISCONSIN; Milwaukie.

LOUISIANA; New Orleans.

☞ Copies furnished for examination.

CROSBY & NICHOLS, Publishers,
1isostf 111 Washington st, Boston

PROGRESSIVE PENMANSHIP,
PLAIN AND ORNAMENTAL,
FOR THE USE OF SCHOOLS.
By N. D. GOULD,
Author of "Beauties of Writing," "Writing Master's Assistant."

THE Author of the above work is a well-known penman, whose great experience in execution and instruction eminently qualifies him to devise a system of Penmanship adapted both to the wants of Schools, and for the exercise of the experienced Penman.

The copies are arranged in progressive series, and are likewise so diversified by the introduction of variations in style, as to command the constant attention and exercise the ingenuity of the learner, thus removing some of the most serious obstacles to the success of the teacher. They are divided into five series, intended for the like number of books, and are so arranged that a copy always comes over the top of the page on which is to be written.

There are ninety-six copies, presenting, in the first place, a regular inductive system of Penmanship for ordinary business purposes, followed by examples of every variety of Ornamental Writing.

The admirable and natural plan of the work, the beauty of its execution, the superior quality of the paper, and its *cheapness*, must commend it to the favorable regard of every one.

TEACHERS, SCHOOL COMMITTEES, and others interested, are invited to examine this series, which is confidently presented as superior, in plan and execution, to any book of the kind heretofore published.

Just published by
GOULD, KENDALL & LINCOLN,
feb16 59 Washington street.

THE NEW ENGLAND
POULTRY BREEDER.

JUST published, and for sale at all Bookstores in town and country, a new work, entitled

THE N. E. POULTRY BREEDER,

With 25 accurate Engravings of Fowls.

This is a *practical* work, and should be in the hands of every farmer and poulterer.

☞ PRICE 25 CENTS ONLY. ☜

The Trade supplied on liberal terms. Five Copies to one address, by mail, for One Dollar.

Address the Publishers, R. B. FITTS & CO.
"American Union" Office,
march30 2m 22 School Street, Boston.

"BEYOND QUESTION THE BEST."

WORCESTER'S *LARGE DICTIONARY*, containing more than 100,000 words, with correct orthography and pronunciation, by Joseph E. Worcester, LL.D of Cambridge, Mass. The testimony of eminent scholars who have examined and who use this dictionary:—"Its vocabulary is probably more comprehensive than that of all preceding English dictionaries united; we confidently recommend it as containing an ample and correct view of the present state of our language."—[Judge McLean, Judge Woodbury, Dr. Potter, Presidents Sparks, Woods